

Church-1935

African Orthodox

AFRICAN ORTHODOX CHURCH HONORS FIRST PATRIARCH

NEW YORK, N.Y., June 7.—The first pilgrimage to the grave of the first patriarch of the African Orthodox church, a red-letter day that was indelibly imprinted upon the annals of Race history was enacted on Decoration Day, May 30, when the African Orthodox church made its first pilgrimage to the grave of His Eminence, the late George Alexander McGuire, patriarch, and founder at 8:30 a.m.

The Pro-Cathedral of the Holiness of character, mind and ability Cross was filled with eager patriots of our deceased leader. Rev. Canon Miller of Brooklyn said that truly Memorial Mass for fallen heroes Ethiopia was stretching forth her hands unto God; that this was one of the greatest events of the age.

The robed choirs of the several Churches of New York, Brooklyn, Philadelphia and Boston filled the man towering head and shoulders aisles in solemn procession with above other men.

Rev. Fr. Greenidge of Boston spoke of the special privilege that

The Rt. Rev. Msgr. Fred A. Toote the Race was afforded in having a was celebrated, and the Rev. Canon leader of the ability and generosity of Miller, Canon; and the Rev. Fr. Gayle, sub-deacon; Rev. Fr. Butler that this pilgrimage will be made master of ceremonies.

Immediately after the Mass who was secretary to the Patriarchious crowd left the Pro-Cathedral arch spoke of her association with for the Woodlawn cemetery where him and of his influence and scope they were met by a concourse that of vision.

had come from different points far Fr. John Simons who is 75 years and near, not being able to be pres-

ent at the Mass. of age spoke and said that he was

happy that God had spared him to

see this day that he could be among

This great gathering of pilgrimsthis great gathering to pay homage

then formed in profession with such a great man,

burning Thurifel followed by the Msgr. Fred A. Toote, who was

Cross, this memorial processiorPatriarchal Vicar spoke briefly from

wended its way from the east gate the topic, "Write this in a book for

of the cemetery. The robed choirs a memorial." He said this was an

and variegated vestments of pre-occasion whose echoes will be heard

lates and clergy followed by hun-in all centers of Christendom, and

dreds of pilgrims singing as theywill reverberate unto the ages. That

marched, made it a colorful, ven-as members of the Race we were

erable and beautiful sight to be-dramatizing history that will in-

hold, and an occasion that will evespire black boys with hope and en-

be remembered. Arriving at the encouragement. That they will real-

grave, Msgr. Toote officiated. i.e. that there are no special posi-

The grave being censed with the tions in God's church that black

usual ritual prayers Canon C. Omen cannot ascend to, that the sac-

Shepherd, read a lesson and Ver, rifices of our Patriarch will no'

Rev. Dean Thorne, recited prayers have been made in vain.

for the dead. After a hymn the This church founded by him un-

brief program was as follows: der the influence of the Holy Spirit

The eulogy was delivered by this designated to exhort black mer

Hon. L. Yappe, overcome with feel-and black women to cease being

ing, spoke of the life and the workperpetual doorkeepers in the house

of the Patriarch, his forensic learn-of God and make them realize that

ing and enviable ability, his geniusGod has created all men equal, and

and yet simple attitude as a servanthas given them dominion over the

of the Most High. That he hopedbeasts of the forests and the fowls

was the beginning of planting a newof the air. He chose to suffer af-

ideal for God and Race, and that affliction with us rather than remain

we have followed him in life, sin the high graces of a Church that

may we catch new inspiration byproscribed his learning and ability

his death. on account of his color. George

Dean Thorne of the Pro-Cathe-Alexander shall not go down un-

deral spoke of his personal contactwept, unhonored and unsung. We

with the late Patriarch, and thatshall close ranks. It is our task as

this should be an occasion of re-black men and women to promul-

fedicating ourselves to the work ogate and put over the work of an

the A.O.C. Rev. Canon Shepherdhistoric Episcopate among our

ex-dean of the Pro-Cathedra group with valid orders from St.

spoke in glowing terms of the great-Peter the apostle, first Bishop of

Antioch.

He appealed to Negroes to fall in line and get away from an inferiority complex; he also appealed to the clergy to close ranks and to re-dedicate their lives to the successful prosecution of the work. A great man was honored in death.

After a hymn, the Msgr. announced the benediction

the propagation of his personal grievances with Dr. Hawkins.

A committee was immediately appointed and dispatched to the secret chambers of the bishops asking their endorsement of the resolution. The endorsement was returned to the body amid uproar. This action was the equivalent of an order to Mr. Bryant to discontinue his attacks in church literature and was equal to a reprimand.

Fiery Speech

The address of President Butler preceding these two actions was filled with dynamite and brought constant amens from the packed auditorium.

In discussing Mr. Bryant, the speaker said, "a man who lives by our institutions has no right to tear them down from within." Hinting at the feud between Mr. Bryant and Dr. Hawkins he urged his hearers to be careful about taking sides in controversies and dealing in personalities.

"Don't align with men when they fall out," he said, "because you don't know what is going on behind the scenes."

Without calling names, he lit into charges hurled at the bishopric. "If our bishops have gone wrong," he said, "you are the cause of it. You allow sectional and petty politics to sway in the elections without paying much attention to the man himself.

"Study the man," he urged, "and see if he is of episcopal timber before you elevate him. Don't pick a man simply because he builds a big church. Any fool can build a church by accident. Don't pick a man because he pays off a church debt.

"Sometimes this is accomplished simply because the membership is tired of being harrassed by their creditors. Determine first whether a man has a legislative mind and is backed up by moral stamina.

Stop Criticising

"Stop criticising," he urged. "The bishops and general officers are our servants, not our bosses. If a man does wrong don't go around talking about him. Go to the general conference and put him out.

"Don't reprimand him or suspend him. A fibroid tumor cannot be removed by castor oil. What we need is skilled surgery."

Name Fountain

The Bishops' Council was held separately from the Connectional Conference. The latter's sessions were held at Bethel A.M.E. Church while the prelates met in the Y.W.C.A. building.

Actions taken by the bench included the naming of Bishop W. A. Fountain of the sixth episcopal district to the board of education at Washington, formerly held by the late Bishop W. Sampson Brooks.

Reports from all bishops were read with the exception of those of Bishop Noah Williams, who is on a tour of the Holy Land, and Bishop

Sims. The reports were said to inspire optimism and indication of a general trend toward financial

cended; I have been to Bethany and in the reputed cave from which Lazarus was raised from the dead, and the foundation of the house of Mary and Martha; I have gone down the Jericho road to Jericho where I took dinner; and to the Jordan and the Dead Sea. Other trips in and around Jerusalem I plan taking, if the Lord wills, when I return from Iraq and Syria and from my more extended visit to Egypt. I have taken pictures at each place visited and some small rocks with which I hope to have a fish pond made for Mrs. Williams.

A resolution was introduced by Bishop M. H. Davis, of Baltimore, urging that Sunday be set aside throughout the denomination as a day of prayer for the safety of the Emperor of Abyssinia and the preservation of the integrity of the sovereign state of Ethiopia. The resolution was adopted.

No action was taken by the bishops on the case of Bishop Sims or charges brought last year by a Detroit congregation against Bishop R. C. Ransom. Both matters are in the hands of Senior Bishop Parks and may not be acted upon until the next general conference.

Kansas City was chosen as the host of the next Bishops' Council, with the Rev. W. D. Wilkins as the entertaining pastor.

NOAH W. WILLIAMS
THINKS JESUS MUST
HAVE BEEN "TANNED"

of love and independent
Bishop Visits Holy Land,
Finds Natives Do Not
Look Like Our Pictures

Of the Lord

2-22-35

Jerusalem, Palestine, (ANP)—To my friend and the African Methodist Episcopal Church that has honored me with the privilege of making this most wondrous trip to Bible Lands, especially the ministers and lay members of South Carolina, I am sending this brief message, just as I am leaving for Syria and Iraq, visiting Damascus, Bagdad, site of ancient Babylon and Ur of the Caldees and many other Biblical places. The trip will take at least two weeks part of the time in deserts. Being so pressed for time I shall not be able to give any think like an intelligent, detailed account of my several trips until it is over and I have time to quietly give a series of short write-ups. I have visited Bethlehem where is the Church of The Nativity with its many interesting adjuncts; I have been on the Mount of Olives, visited so often by Jesus and from which He as-

My first impression, ethnologically, (it could only be an impression), judged from the many people I saw in Alexandria of Egypt, and in Jerusalem, Bethlehem, Bethany, Jerico and along the Mediterranean Sea down which I have traveled for seventy-five miles from Haifa and judged from observations of in rapid auto trips through the wilderness of Judea all down to the Dead Sea, is that Jesus could not have possibly been as white as the pictures we are accustomed to see, but was very probably very dark brown; and that the Egyptians of the days of her glory were very, very black. I am gathering plenty of data to sustain this impression.

My next impression is religious and is that the Bible is not only true but has the only place and culture record of ancient times to be depended on. The archaeological scientists are proving this.

Pray for me that the blessed Lord, whose servant I am, will give me physical strength and the mental and spiritual vision to see clearly the paths along which walked the mightiest personages of all ages and along which He walked who is The Way, The Truth, and The Life.

National Ushers of American Body Sessions to Philadelphia Open Wednesday

2-27-35

16th Annual Convention

to Be Held at Waters

A.M.E. Church.

Baltimore Md

PROGRAM INCLUDES

MUSICALE AND TOUR

Henry Sorrell, Local Man

Is Vice-President.

The sixteenth annual convention of the National Ushers' Association of America will be held at the Waters A.M.E. Church, Aisquith near Jefferson Streets, July 24-26.

The organization, which was formed at Varick M.E. Church in Philadelphia on July 10, 1919, by Elijah Hamilton, previously met here in 1923. Discussion on civic, religious and economic questions will be held during the meeting.

Open Wednesday

The opening session will be held Wednesday afternoon when George F. McMechen, Mrs. Elizabeth K. White, Mrs. Laura Johnson, Mrs. Laura Washington, and the Rev. A. L. Weeks, representing the local bar group, fraternities, Waters Church, the State ushers' union, and the stewards of the Waters Church will make welcome addresses. The Rev. H. E. Walden, pastor of the church, will also speak.

The Rev. Timothy Boddie, pastor of the Union Baptist Church, will deliver the national sermon to the delegates on Wednesday evening. Letters from Governor Harry W. Nice and Mayor Howard E. Jackson will be read. City and State officials are expected to attend the meeting.

Musicale Planned

The second day will open with a business session. Following a sight-seeing trip through the city, there will be a musicale. Participants will be Mrs. Hattie Hawkins, Cosmopolitan Community Church, Miss Mae Lancaster, Ebenezer A.M.E. Church, Mrs. Thelma Brown, and Mrs. Mildred Watkins, of Waters A.M.E. Church.

The election of officers for the organization will be held Friday afternoon. An "Evening in Paris."

having a night club setting, will close the meeting.

The officers of the association are:

William H. Davis, Washington, president; Henry S. Sorrell, Baltimore, vice president; Virgil F. Boulware, St. Louis, second vice president; Mrs. Gertrude Webster, Plainfield, N.J., third vice president; Mrs. Jessie Burnett, Washington, recording secretary; Mrs. Nettie Lockett, Philadelphia, financial secretary;

William H. Blackwell, Brooklyn, corresponding secretary; John Cox, Rahway, N.J., treasurer; Charles Laboo, Philadelphia, chaplain; Mrs. Rebecca Swann, Philadelphia, junior organizer; Elbert Mullen, Brooklyn, N.Y., sergeant-at-arms; Ralph Evans, Washington, executive chairman.

A.M.E.

Church-1935

Fist Fight Narrowly Averted At A.M.E. Bishops' Council Between Bishop Tookes And John Hawkins

Bitter Quarrel Over Motion To Pay Back Salaries To Bishops; Ira T. Bryant Central Figure Of Another Controversy; Fighting Prevented By Bystanders

LITTLE ROCK, Ark.—Prompt interference on the part of bystanders averted a fist fight between Bishop H. Y. Tookes and Financial Secretary John R. Hawkins at the annual meeting of the Bishops' Council of the A. M. E. Church, held here February 21 and 22. The two belligerent churchmen had clinched and about to come to blows when the Connectional Council, com-when parted. Money matters proposed of ministers and laymen from every section of the country, and

voked the quarrel. which meets coincidently with the On account of the depression, the Bishops' Council, passed a resolu-A. M. E. Bishops have been receiving condemnation the actions of Prof. ing only half of their monthly sal-Ira T. Bryant, editor of the Sunday ary—\$200 instead of \$400. A mo-School literature of the A. M. E. tion was offered by Bishop Tookes Church, to using the Sunday School known as the "Baby Bishop," hawtutes, criticisms and condemnation being elevated in 1932, designed of officials of the church, and as to compel Secretary Hawkins to pay assaults upon its financial system and back salaries. After meeting the administration."

Opponents of Bro. Bryant accuse stubborn opposition of other Bish-him of having published fourteen ops and the financial secretary, the pages of tirade against the financial motion was finally withdrawn.

Financial Secretary Hawkins interred against payment of dollar speaking against the motion, ex-money, a method of raising connec-complained that owing to the marked funds in operation almost falling off of income it was utterly since the beginning of the A. M. E. impossible to pay bishops more Church. The resolution of censure arguing that "you can't squeeze blood out of a turnip." While on the floor received the endorsement of the talking in support of his motion, Bishops' Council.

Bishop Tookes made statements The annual sermon was preached which Mr. Hawkins personally con-by Bishop Tookes of the 13th Epis-trued as a reflection upon his in-copal District, which comprises tegrity, vehemently resenting such Tennessee, Kentucky and West Afri-characterizations as "crook" and a. Bishop W. A. Fountain of the "cur" which came from the lips of 6th Episcopal District, comprising the irate Bishop. Then Bishop the eighth annual conferences of Tookes offered to engage in physi-Georgia, was elected chairman of the cal combat and Mr. Hawkins ac-Financial Board, succeeding the late cepted the challenge with alacrity. Bishop W. Sampson Brooks. The

Ira T. Bryant Censured. Bishops' Council unanimously ap-Another bitter controversy was proved the work of the Sub-Commis-sion in its arrangements for the precipitated over financial affairs meeting of the General Conference

which meets in New York City in May, 1936.

In a report made to the Connectional Conference relative to the Financial Department, John R. Hawkins stated that the next General Conference would mark his fiftieth anniversary as a general officer of the A. M. E. Church. A resolution was adopted commending him on his service to the church and pledging confidence and support.

Here's What Got Bryant Spanking at Bishops' Council

Attacks of Editor made Churchmen sore.



Ira T. Bryant

By RALPH MATTHEWS
(Staff Correspondent)

LITTLE ROCK, Ark.—(Seat of the Bishops' Council)
EDITOR'S NOTE—The following are excerpts from a pamphlet distributed by Ira T. Bryant, secretary of the A.M.E. Sunday School Union, rapping Dr. John R. Hawkins, financial secretary, and opposing the selection of New York City as the seat of the next general conference, for which he was flayed at the Bishops' Council:

Conference Merely "Howling Mob"

About the general conference, Mr. Bryant writes:

Any man or woman who has visited an A.M.E. General Conference within the past twenty years can testify that in the main it is nothing but a howling mob, made so by a bunch of ignorant jackasses, mostly from the South (as a Southern man, I am sorry to admit) mistaking noise for brains.

This bunch of crooked gangsters would hardly number one hundred, but from the noise that, by reason of practice, they have learned to make, one would think they numbered a thousand.

What gives them power in spite of the lives decent men in the church know them to represent, is the impoverished condition of the rank and file of the delegation, who find themselves stranded in a big Northern city without funds of their own, and whose traveling expenses and sustentation have not been provided for as per the law of the church, many times because the bishop over them is working hand in hand with the big Al Capone of racketeering organizations, and who cunningly schemes to leave the delegation in such impoverished shape that they will be easy prey for the vote-buyers.

In five of the Southern episcopal districts of the church the average railroad allowance for delegates (lay and ministerial) to the last general conference at Cleveland, 1932, was \$1.75, although the law provides that each man should get ten cents per mile one way.

The bishops over these same districts were paid (out of the financial department) in the neighborhood of twenty cents per mile—one way, allowed \$75 weekly for themselves and family, and this, in addition to their regular salaries of \$400 per month each. Intelligent laymen and ministers of the South who do not buy or sell votes are tired of this condition and mean to fight with every foot up to change things.

"Creature of Hell"

In attacking Dr. Hawkins, Mr. Bryant says:

An organization whose legislative body is prepared and

made fertile for bribery and corruption as is our church of today is a creature of hell itself.

And hell is too good for a scoundrel or a bunch of scoundrels who would thus "defile his own nest."

If the integrity of the general conference which is the very heart of the church must be sacrificed to protect the dollar-money system and the selfish "big shots" who profit most from it, then down with the dollar-money system.

The "Big Boss" [Dr. Hawkins] came to this meeting (at Little Rock) in a PULLMAN CAR. The few conferences he visits in the South, he uses the "DRAWING ROOM," and it costs BIG MONEY to ride in this style.

But he doesn't care a tinker's dam how the men of the South get to the general conference, and he wants dollar-money raised even if there is nothing for traveling expenses for laymen and ministers from this section.

What's more, the "big shot" has been on the payroll of the church for nearly fifty years, and during all these years he has not raised one dollar for the church for education, for dollar money or for any other purpose.

He, and he alone, is responsible for the fights to carry the general conference to New York. He thinks he will be better able there to "organize his mob" to defeat not only any effort to expose him, but likewise any plan to rearrange our church program so as to save the church from the slough into which tricksters have carried it.

Opposed Salary Increase

In explaining the basis of the feud between them, Mr. Bryant writes:

The Sunday School Union holds a bill of more than \$5,000 against the financial department because of work done on the Southern Christian Recorder.

The bill was recognized by the financial secretary and his board and the sum of \$900 paid on the original debt, but when at Chicago this writer refused to support the increase in salaries of bishops and general officers (a plan fathered by the financial secretary), but insisted on pushing his measure for setting aside forty per cent of the dollar money for the relief of superannuated ministers, widows and orphans, he incurred the ill-will of the financial secretary, and in retaliation he has up till this very day refused to make any further payment on the debt.

Not a single bishop or general officer except this writer opposed the salary increase and not a bishop or general officer except the writer and Bishop Green voted for the forty per cent allowance for church dependents.

The financial secretary, with the help of the bishops, scored a big victory in that he kept us from getting more than five per cent increase for the dependents.

Pension System Has Failed

Mr. Bryant, attacking the pension system under Dr. Hawkins, declared that this branch has failed hopelessly, and writes:

Many of our aged ministers would retire if there was any semblance of a provision made for them and be relieved of the embarrassment which follows their failures.

They have served their day and can no longer keep up with the marching forces. They are entitled to a decent rest.

Here is the tragedy of the A.M.E. minister. Old, worn and sick, he is compelled to hold on, shifted from place to place, not wanted and failing, broken both in health and spirit, he faces a cross that is too heavy for him to bear, and falls beneath its burden—broken-hearted.

Attacks Dollar-Money Program

Attacking the dollar-money system of the church, Mr. Bryant

In saying that the church must be saved even if it becomes necessary for laymen to organize and kill the dollar-money system, we are acting in consonance with our duty as God gives us the light to see our duty. We apologize to no man.

In our present deplorable situation as a church, we have adopted a "let-well-enough-do" attitude.

Our leadership having led us into a wilderness of failures, and hopeless despair now join in leading the song: "Take Your Burdens to the Lord and Leave Them There."

There never was a song so grossly misinterpreted. Our leaders seem to have adopted a policy of get-all-you-can—all the power, all the money—everything, before the getting is im-

possible (which will not be long unless there is a change).
It is within the ability of our leaders to change their evil purposes and come clean in their conduct of the affairs of the church.

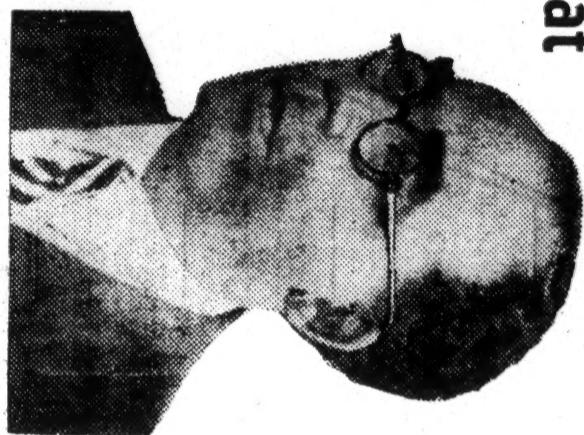
It is their opportunity to repent, confess and then DO something to save a great organization which they have recklessly plunged into an almost hopeless situation.
Take your burdens to the Lord! When? Only when it is apparent that our leaders have conscientiously fulfilled every pledge and performed every duty, and then find it impossible by their own efforts, to function.

Misapplying funds, crucifying men, unjustly taxing the people, mortgaging and losing churches, driving people from God's church because of crooked conduct and example—these are the burdens that God will not bear.
They are the burdens taken on by our guiding powers.
They assumed them to the detriment of the church. Let them dump them in hell where they belong. Nobody will need to carry anything to God, for automatically we shall regain the place we should hold as representatives of God's church on earth.

Flays Church Leaders

Here's What Got Bryant

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Church - 1935

Berry Chosen To Succeed Dr. East

WASHINGTON, D.C.—The Rev. Nichols is pastor of the Emanuel Church.

L. I. Berry, secretary-treasurer of the Home and Foreign Missionary Department of the A.M.E. Church, was elected president of the organization of Negro Churches held there. Attending the meeting here Tuesday at Emanuel were six A. M. E. bishops—the Rt. Revs. W. A. Fountain of Georgia, president of the commission; R. A. Grant of Alabama, vice-president; C. Ransom of Ohio, M. E. Davis of Liberia, at the annual meeting Maryland and William H. Heard of New York and Philadelphia.

The Rev. H. T. Medford, foreign mission secretary and treasurer of the A. M. E. Zion Church was reelected secretary, and the Rev. J. H. Randolph, foreign mission secretary of the Lott Carey Baptist Convention and the National Baptist Convention of America was reelected treasurer. The Rev. Dr. Berry, former vice-president, succeeds the late Dr. J. E. East, who was foreign mission secretary of the National Convention, Incorporated.

Delegates at the meeting included John R. Hawkins, lay financial secretary of the conference, Washington; the Revs. R. S. Jenkins, secretary, Texas; J. E. Coe of South Carolina, G. P. Sims of Arkansas, W. B. Lawrence of Georgia, J. M. Hall of Tennessee, J. B. Cown of North Carolina, J. W. Curry of Florida and Prof. R. H. Branco of Louisiana.

Approximately 2,000 persons visited the Emanuel Church on 119th street Tuesday night and listened to welcome addresses by leading New Yorkers, who included Charles C. Huitt, president of the Dunbar National Bank, James C. Walker,

A resolution was adopted calling on the United States to grant Liberia diplomatic recognition without delay. The advisability of launching an undenominational drive for funds to send a medical missionary to work among the natives of the Liberian hinterland was discussed and favorably acted upon.

Bank; James C. Hubert, executive secretary of the New York Urban League; Cecelia C. Saunders, executive secretary of the 137th street Y. W. C. A.; the Revs. J. W. Brown and John W. Robinson, Attorney Myles Paige, Commissioner Hubert T. DeLany and the Rev. H. P. Anderson. Mr. Hawkins responded to the greetings. Bishop Grant presided.

A.M.E. CONFAB HERE IN 1936

Commission Decides on Emanuel Church as Next Host

The efforts of the Rev. Ira T. Eryant, leader of a Southern block of A. M. E. ministers, to prevent the general conference of that church from convening in New York City next year came to naught Tuesday.

A.M.E.

Little Rock Host To Bishops' Council

By V. M. TOWNSEND

LITTLE ROCK, Ark., Feb. 22. (Special)—The Bishops' Council of the African Methodist Episcopal church opened its session here this week with a record crowd in attendance. Bishop S. L. Greene, the entertaining bishop, is giving the

EDUCATIONAL BOARD

Wednesday night the Council was welcomed with a state wide program in which members of both races participated. Governor [unclear] 35 W. Donaghay, and Dr. W. E. Phipps, Superintendent of Education welcomed the bishops on the part of the state, while members of the Race representing every business and profession extended greetings.

On Wednesday, February 14, the Educational Board met at Edward Waters College, Jacksonville, Florida; Bishop John A. Gregg, President; Dr. A. S. Jackson, educational secretary; F. M. Reid, secretary of the Board. The program was: Opening hymn announced by Rev. W. H. Pitts, D.D., Pitts.

The program was given at the hymn announced by Rev. W. H. Russ, D.D., Pitts-
burgh, in the auditorium of the Dunbarburggh, Pennsylvania, 3rd District; prayer by Rev.
C. F. Stewart, B.B., D.D., Minneapolis, Minn. 4th
District; hymn "All Hail" announced by Rev. L. H.
Iprelates are here except Bishops Smith, D.D., Colorado Springs, Colo., 5th District
and Noah W. Williams who is now scripture Rom. 10:1-15 read by Rev. J. L. Link, D.D.
in the Holy Lands.

Chester, Penna., 1st District; "Blest Be the Tie,"
The Bishops opened their council led by Rev. A. O. Wilson, D.D., Little Rock, Ark.
proper Thursday morning February 14 at ten o'clock in Bethel church 12th District

On Ninth and Broadway streets, 1st District, that has stood on this corner for nearly seventy years, and Bishop H. Y. Tooke of Tennessee jurisdiction for business. Roll Call: 1st District, Revs. J. L. delivered the opening sermon, the Link; 2nd, A. D. Avery; 3rd, W. H. Truss; 4th, Catholic communion was given thousands who attended this service. F. Stewart; 5th, L. H. Smith; 6th, W. A. Fountain

The Bishops present are Bishops Jr., instead of Dr. W. H. Harris, deceased; 7th P. H. B. Parks of Chicago; J. S. Flipper of Florida; W. H. Heard of Philadelphia; William D. Johnson of California; William A. Fountain of Atlanta; Reverdy C. Ransom of Wilberforce, John A. Gregg of Kan.; 14th, Prof. G. H. Moreland, absent. Bishop W. D. Sas; Robert A. Grant of Alabama; Sherman L. Green of Arkansas; Geo. B. Young of Texas; Henry Yule of Tennessee. These bishops answered in the place of Prof. Moreland.

Tooke of Tennessee. These bishops retire from Bethel to the Y.M.C.A. Minutes of last meeting by Secretary Reid. Bishop Gregg announced the visitors: Bishop J. S. Flipper, Bishop W. D. Johnson and Mrs. Johnson, Bishop of their 25th anniversary since Dr. J. G. Robinson of Philadelphia effected the organization that has grown from a few to several thousand, and Rev. V. M. Townsend. Presidents: R. R. Wright, Jr., Wilberforce University; W. A. Fountain, Morris Brown College; C. Arkansas will preside over this meeting. S. Long, Edward Waters College; Abraham Simpson, Allen University.

Bishop Gregg called attention to the passing of Bishop W. Sampson Brooks since the last meeting. The meeting paused to sing "Nearer My God" and start for their homes Monday.

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Jas. E. Simpson, of Kentucky, father of Pres. A. Simpson of Allen University; Mrs. Stewart, wife of Rev. C. F. Stewart of Minnesota. The students of Allen rendered some beautiful and inspiring music. We were not able to visit the entire school but such as we visited convinced us that Dr. Long is doing a wonderful work, and the applause the students spontaneously gave him shows that he is justly popular. He is the son of one of Florida's great preachers, Rev. Dr. Chas. Sumner Long of Tampa. We visited the dining room and the girl's parlor and were impressed with the tidiness of everything, also spent sometime with Prof. Sims, the wide awake head of the printing department; he knows his business. The place of meeting was the beautiful B. F. Lee Theological building, built during the administra-

the Board invited the group to the college chapter. Dr. Jackson, secretary of education, presented his report which was received with applause. Dr. Jack- son is finishing his 23rd year as secretary of education, having been elected at Kansas City in 1912, Laurence Dunbar's poems, and Mrs. F. F. Stewart and re-elected continuously, at Philadelphia in 1916; at St. Louis in 1920; at Louisville in 1924, at Chicago in 1928, at Cleveland in 1932. He was unanimously endorsed by the Educational Board for re-election in 1936. Dr. Jackson is advocating the central control of the schools and is making headway.

The Secretary's report was referred to appropriate committees. The first to report was the auditing committee which reported everything correct.

Bishop Flipper and President Long, the hosts of Johnson, Plains, Georgia; Mrs. W. D. Johnson, Prof.

Berry Chosen To Succeed Dr. East

WASHINGTON, D.C.—The Rev. L. I. Berry, secretary-treasurer of the Home and Foreign Missionary meeting here Tuesday at Emanuel

Department of the A.M.E. Church, were six A. M. E. bishops—the Rt. was elected president of the ~~the~~ ^{Rev. W. A. Fountain of Georgia,} organization of Foreign Missionary Grant of Alabama, vice-president;

secretaries of Negro Churches William D. Johnson of Oklahoma, R.

opposing mission operations in Liberia, at the annual meeting Maryland and William H. Heard of New York and Philadelphia.

The Rev. A. F. Medford, for- Delegates at the meeting included Bishop S. L. Greene, the entertaining bishop, is giving the

foreign mission secretary and treasurer of the conference, Washington; Wednesday night Council was held there.

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We were not able to visit the entire school but such as we visited convinced us that Dr. Long is doing a wonderful work, and the applause the students spontaneously gave him shows that he is justly popular.

He is the son of one of Florida's great preachers, Rev. Dr. Chas. Sumner Long of Tampa. We visited the dining room and the girl's parlor and were impressed with the tidiness of everything, also spent sometime with Prof. Sims, the wide awake head of the printing department; he knows his business.

The place of meeting was the beautiful B. F. Lee

Theological building, built during the administration of Bishop Hurst. It is the best building for our theological study in the connection.

In the afternoon session the bishops spoke almost as a unit in favor of concentrating our educational

President Long was presented by Dean King who delivered a beautiful address of welcome and presented Bishop Flipper, the host of the occasion who in turn presented Bishops Johnson, Fountain, Gregg and Tookes. Bishop Gregg presented the board members and also other distinguished visitors from outside the state: Dr. W. O. P. Sherman, Jr., and Dr. D. W. Stephens, of Savannah, and Dr. F. M. Johnson, Plains, Georgia; Mrs. W. D. Johnson, Prof. Geo. B. Young of Texas; Henry Vl5th, F. H. Gow, absent, in South Africa.

Bishop Fountain read the scripture and prayed. Mr. R. E. Belton of Minneapolis read one of Paul Laurence Dunbar's poems, and Mrs. F. F. Stewart of Minneapolis sang "Morning."

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Bishop Flipper and President Long, the hosts of

On Sunday, bishops will preach at noon, Allen University.

Little Rock, Pine Bluff, Ft. Smith Bishop Gregg called attention to the passing of

Newport, Helena, Camden and Bishop W. Sampson Brooks since the last meeting.

other places in the state. All will start for their homes Monday.

The meeting paused to sing "Nearer My God" and

to have prayer by Bishop W. D. Johnson in memory of Bishop Brooks.

work. With the kind of enthusiasm they showed Dr. Stephens is a wide awake intelligent and new day for education should be just around the courageous leader. His very walk and tone corner. Presidents Fountain and Simpson delivered of voice indicate that he means business. He powerful addresses calling for support of our educational program, and incidentally reporting about their Enroute to Philadelphia we visited the State College. They are working almost miracles. We leave at Orangeburg, also Claflin University, named seriously doubt if many others in the entire race for Governor Claflin of Massachusetts who first became indeed the entire nation, are doing what these two came interested in Negro education through Wilbrilliant stars in our educational firmament are doing Berforce University to which he gave \$10,000.00; and under such handicaps. And their work is attracting favorable attention even outside the church. Pres. President Simpson at Allen University.

Long though just in his first year as a college president, we have this to say in conclusion: The A. M. E. Church has done wonderful work in education. There are no words strong enough to describe what the church has accomplished. We should never turn our backs upon this heritage of the father, but should roll up our sleeves and push forward with redoubled effort.

Mrs. W. D. Johnson made a telling appeal for those unable to go to college. Hers were words of wisdom and struck something fundamental. Hon. W. J. Thompkins, M.D., Recorder of Deeds of the District of Columbia, a trustee of Allen A. M. E. Church, Kansas City, Mo., a "dyed-in-the-wool" A. M. E., visited the meeting as a compliment to his old friend Bishop Gregg. Dr. Thompkins spoke of the need of indoctrinating the young.

At night in B. F. Lee Hall there were exercises at which beautiful music was rendered and short addresses given by Bishop Gregg, President Wright in response to welcome by Prof. Sims and Mr. A.

L. Lewis. Bishop Flipper presided. Drs. Link, Steward and Smith conducted devotionals. Mrs. J. A. Gregg and Mrs. H. Y. Tookes, wives of distinguished bishops, were present. After the exercises a banquet was served by the college and local committee.

Many of Florida's leading ministers and laymen attended the meeting, among them Revs. S. S. Currin who wants to manage the Book Concern; Mitchell the youthful pastor of Mt. Zion; W. B. L. Clark pastor of St. Paul; C. A. Gibbs, pastor of St. Stephens and Rev. G. C. Bledsoe.

On Friday we spent the day with Dr. D. W. Stephens, pastor of Bethel A. M. E. Church, Savannah, where we spoke Friday night and had among our hearers some of the most prominent ministers, business and professional men and women of the city.

We were signally touched by kind words of welcome by Dean Jordon of the Georgia State Industrial College, from which we graduated in 1895 and 1898, by Dr. J. L. Butler, Georgia's candidate for the episcopacy, and pastor of St. Phillip in which we were licensed to preach in 1899; and Dr. W. O. P. Sherman, our school mate and friend for over a quarter of a century, and such distinguished laymen as Hon. A. E. Powell, leading Savannah businessman and Hon. S. A. Jones, grand chancellor of K. of P. of Georgia, both delegates to the last General Conference and personal friends of many years. Here we met Dr. A. L. Sampson, veteran presiding Elder, and our fellow G. S. I. C. alumni now in the ministry, Rev. Dr. Rodgers, pastor of St. James, Rev. C. P. Hobbs, D.D., pastor of Monumental A. M. E. Church, Rev. Lampkins and Rev. Franklin.

BIAS IS CHARGED A.M.E. Laymen Propose Equal Participation Better Auditing

All-Negro Division Is Opposed at Chicago

CHICAGO, Aug. 15.—Charges of discrimination against Negro Methodist Episcopal churches were sounded here today as A. M. E. leaders debated the question of subdividing the united church under its new constitution.

Proponents of the merger were fighting for a six conference division which would place the majority of the colored churches in an all-Negro division. Negro churches which are now members of white conferences in the North would continue so, however.

Supporters of the six division merger denied the charge of discrimination and declared that the all-Negro conference would protect the rights of the colored churches.

CHICAGO, Ill. (ANP) — Resolutions adopted by the lay delegates of the Fourth Episcopal District of the A. M. E. Church to the General Conference in 1936 indicated that vigorous effort will be made at the New York meeting to secure equal representation for the laymen of the church.

With eleven of the nineteen delegates present and Herbert I. Dudley, Detroit attorney, presiding, the two-day session got under way Monday. The first sessions were consumed largely in welcoming the visiting delegates and proposing legislation to be recommended to the General Conference.

Four Proposals Adopted

The following proposals were among those agreed upon:

1. That all accounts of the general departments of the A. M. E. Church be audited by a certified public accountant.

2. That all officers handling funds of the church be bonded.

3. That laymen be given the sole right to nominate their candidate for the Episcopal Committee.

4. That laymen be given equal representation on the following committees: financial secretary's report and annual conference boundaries.

To Contact All Districts

Plans to contact the lay delegates of every Episcopal District of the denomination were made welcoming the visiting delegate and proposing legislation to be recommended to the General Conference.

Among those attending the meeting were F. B. Ransom, William Entzminger, George Coates and Mrs. Henrietta Paige, A. Williams and P. E. Thomas.

Church-1935

A.M.E.Z.

DIRECTORY
Of Bishops and General
Officers

for Africa: Zionmoncef, Monrovia, ten St., Boston, Mass.
General Officers Buds of Promise: Mrs. Hattie Neal
General Secretary-Auditor: H. C. Flack, 1133 Hague Avenue, Detroit,
Weeden, A.M., D.D., LL.B., Room Michigan.

1. New York, Philadelphia and Baltimore, Virginia: Bishop J. S. Caldwell, D.D., 1420 Christian St., Philadelphia, Pa. (Deceased).
2. Western North Carolina, Central North Carolina, Blue Ridge: Bishop L. W. Kyres, A.B., A.M., D.D., 1612 East 14th St., Winston-Salem, North Carolina.
3. Ohio, West Central North Carolina, Cape Fear: Bishop G. C. Clement, A.B., A.M., D.D., LL.B., 1633 W. Jefferson St., Louisville, Ky. (Deceased).
4. Albemarle, North Carolina, Georgia, South Mississippi: Bishop J. W. Wood, D.D., 1815 N. Capitol Ave., Indianapolis, Indiana.
5. New Jersey, Tennessee, Allegheny, East Tennessee and Virginia: Bishop P. A. Wallace, A.B., A.M., D.

Editor of the Star of Zion: W. H. Editor of Quarterly Review: Polk

Davenport, A.B., A.M., D.D., Box 1047, Charlotte, N. C. Fonvielle, A.B., A.M., D.D., 316 South 8th Ave., Mt. Vernon, N. Y.

Editor of Church School Literature: Buford Franklin Gordon, A.B., A.M., D.D., Box 1047, Charlotte, N.C.

Secretary of Foreign Missions: H. T. Medford, D.D., Clinton Bldg., First Floor, 1421 You St., N. W., Washington, D. C.

Secretary, Ministerial Brotherhood: Thomas W. Wallace, A.B., A.M., D.

6. North Alabama, Alabama, West Tennessee and Mississippi: Bishop Benjamin Garland Shaw, D.D., 700 Eighth Street, Birmingham, Alabama.

Secretary of Christian Education: J. W. Eichelberger, A.B., A.M., LL. D., 460 E. 40th St., Chicago, Ill.

Director of Evangelism: W. W. Slade, D.D., 410 East First Street, Charlotte, N. C.

N.W., Washington, D. C. (Deceased).

President of Livingstone College: W. J. Trent, A.B., A.M., Salisbury, N. C.

Walls, A.B., A.M., B.D., 4736 South Parkway, Chicago, Illinois. Society: Mrs. Henrietta M. Davis, 4179 Duright Avenue, St. Louis, Mo.

Vice-President: Mrs. M. Annie Hauser, 202 S. West St., Salisbury, A.M., D.D., 2650 W. 29th Place, Los Angeles, California.

Recording Secretary: Miss Lizzie Evans-Pierce, 2409 W. Madison St., Evans-Pierce, 2409 W. Madison St.

Central Alabama, South Alabama: Louisville, Ky.

Bishop Cameron Chesterfield Alleyne, A.M., D.D., 508 Seventh Ave-B. Cowan, 1334 Outten Street, Nor-

nue, North Pelham, New York. folk, Va.

11. Arkansas, North Arkansas, Oklahoma, Texas, Foreign Mission Conference: Mrs. Ida V. Smith, Liberia, East Gold Coast, D. C.

West Gold Coast, Nigeria: Bishop Captain of Supply Department: William Walter Matthews, D.D., Mrs. Missouri Moore, 52 St. Felix

Logan Circle, N.W., Washington, D. St., Brooklyn, N. Y.

C. Cable address for America: Bish. Secretary, Young Women's Depar-

africa, Washington; Cable Addressment, Mrs. W. D. Battle, 1 Wellin-

Apostolic Church of Christ.

Church-1935.

Bishop R. C. Lawson Has Forged To Front With Radio Sermons

Editorial 11-9-35 Full Length Photo
RADIO PREACHER

Former Sidewalk Preacher Now Holds An Important
Spot Over Station WBNX.

By ROBERT C. JUDKINS

NEW YORK, Nov. 7.—Seated in a homelike, but well equipped library, Bishop R. C. Lawson, founder and head of the Apostolic Church of Christ, related how he became interested in radio services, and how he has managed to successfully continue this phase of his religious program.

Over two years ago the Lawsonian Four, prize winning quartet choir, one of the two quartets of the Refuge Church of Christ, (the Lawsonian Four or the I. U. located at 52-56 West 133rd Street, I. Harmonizers), or the Beloved consisting of Misses Esther Pinn, Refuge Trio, all of which are Frazier Stokes, Ernestine Johnson noted for their excellent renditions, and Beatrice Brooks, was invited In between musical selections to sing over radio station WHOM the pastor, a very tall and inspiring personage, delivers short mes-

During the program, the pastor, sages that have a close connection Bishop Lawson, was called upon with the thought of the songs to supplement by a few remarks used both before and after that The station staff was so impressed particular message. He uses that ed by his ability at extempor-old oratorical style, and every aneous speaking, and particularly word is clearly enunciated. Even his fine voice for radio transmis-in his speaking he keeps you in-sion, that they encouraged him to terested by his changes in speed give this feature of his activity and in the manner of deliverance. more consideration in the future. Now he goes off in a rhapsody of

Later several successful attempts oratory, and then he brings his were made by the pastor and his point home by a tone of quietness quartet over several stations in that reminds you of one attempt the metropolitan area, and a ing to reason with an almost hope-regular connection with station less generation.

WINS was established. Broadcasts of this nature were For the first time in local broad- very successful over WINS, but it casting history, Negro religious seems that as soon as the religious services were presented to the pub- group had popularized the hour by lic portraying the race participat- their unique services, some com- mercial enterprise would buy the time up, and the program, being a sustaining one, would be shifted to another hour and the same occur-

The services of the Refuge Church of Christ was marked both by the absence of clowning and Consequently when station still the contribution is interesting because of the wise planning, which emphasizes variations. Each broadcast is different from the previous one. Sometimes there is a predominance of singing during the entire performance. Another singing, and upon these occasions



BISHOP R. C. LAWSON
Founder and head of the Apostolic Church of Christ of New York City. (See article.)

every Tuesday, Thursday and Saturday mornings at 9:30 to 10, the program was shifted to that station where it now can be heard at the hours and days indicated above.

Although the cleric has not burst upon the scene with the sensation of a Father Divine or the glamour of a Michaux, his career nevertheless has been particularly interesting and unique. The bishop has successfully built a denomination from a small beginning as a sidewalk preacher to embrace an organization functioning in thirteen states, Panama, and the Virgin Islands, consisting of some eighty or more independent churches.

In addition to the auditorium of the Church of Refuge, accommodating between one and two thousand from which the successful broadcasts are held, the organi-

zation maintains a printing press of its own, church offices, an industrial school, the Union Industrial Institute, at Southern Pines, N. C., and is interested in many other educational, religious and business activities.

No value can be put upon the advantages and benefits to the race, Harlem, and particularly 133rd Street, which was one of the worst streets in New York, have derived from the efforts and influences of Bishop Lawson. He has gone about his way in a quiet manner seeking to build up where things were torn down, smoothed off the rough edges, and in general improve the status and lot of humanity as a whole and his race in particular.

#

Baptists.

Church - 1935.

Nashville, Tenn. Banner
June 2, 1935

Nashville Negroes Honor Memory Of Woman Who Gave Life for Race



A few weeks ago Nashville Negroes by Mae E. Hunter at the Fireside School gathered at the Mount Olive Baptist Church to honor the memory of a little golden anniversary this year. At the service at Mount Olive Church white woman who gave her life for their race. She lies buried in Greenwood Cemetery where her Negro friends make a pilgrimage during the month of April Boyd, secretary of the National Baptist Publishing Board, which publishes each year.

The woman is Joanna P. Moore. She emerged from a chaotic nation at the end of the War Between the States, a work, Miss Moore continued her establishment of Fireside Schools through stories of suffering among slaves in the South, where family altar without salary—from the Baptist teaching of the Bible. Among the children in the South late in 1863, leaving Rockford Seminary in Illinois, their members taught to read, write, sew, memorize Scripture, and begin a long career of teaching. In New Orleans, where wandering Negroes from the wide Mississippi Delta have grown since her death in Selma, Ala., in April, 1916.

From that New Orleans' experience, Mrs. B. G. Judd, writing in the annual number of *Hope*, said: "Throughout the South, where Miss Moore spent thirteen years sharing the sorrows and suffering and joys of the Negroes she 'adopted,' came to testify that the Fireside School has been an important factor in the reduction of illiteracy, from nine out of ten Negroes to one out of five, and the little white woman who came out of Sunshine Mama of the South." Later physical, intellectual, moral and spiritual advancement of the Negro race is buried in Greenwood Cemetery, and her grateful beneficiaries have made a shrine of her grave. The office of the board is the same little bonnet that shaded her face. Miss Moore founded *Hope*, magazine in Plaquemine, La., in 1885. The magazine, edited in Nashville, began with the finding of a small, almost fragile woman, and wore at all times long skirts that touched the ground, and was misused—many times by members of the Negro race like those names.

Miss Moore's connections in Nashville began with the founding of the magazine *Hope*, in 1885. The magazine, edited in Nashville, understood—many times by members of the Negro race like those names.

the race she was seeking to help—but she devoted her life to the ideal she fixed back in her Illinois home, and at the age of 84 years died, working to the last.

She was born September 26, 1832, in a farmhouse in Clarion County, Pennsylvania, the sixth child of thirteen. From her early environment she developed the ingenuity which was an invaluable asset in her life's work. Caring for babies at home, and teaching in schools and Sunday schools, fitted her for the job she took when she was 30.

An accurate gauge of Miss Moore's philosophy toward her work may be seen in a statement she made on the Sunday, was one of the greatest estimate of the Negro race. It follows:

"Some things I want to say for the black man, and have said on several occasions, yet I want to leave them in print.

"First, be kind and patient with the Negro. He is loving and affectionate, and has manifested as deep and pure love as any race.

"Second, he is loyal and trustworthy with those who trust him, as a general thing.

"Be patient with his faults. They are the faults of humanity. His training in slavery is responsible for many of his shortcomings."



Shown above is the National Baptist Publishing Board on Second Avenue, North, and the Fireside School in the First district of Illinois decide to retire, Mitchell, the better it will be for the country at large.

REV. JACKSON RE-ELECTED AT NEW ENGLAND CONFERENCE

satisfied. The speaker stressed the need of employment, and not doles. Miss Burroughs urged her audience to contend for our share of the jobs that the government has to give and not be content with relief checks, for being content with relief is a surrender of the New Frontier along which we are to fight.

Rev. J. H. Jackson, the new secretary of foreign missions, who succeeded Dr. J. E. East, made a profound impression on his hearers as he gave documentary evidence to show he is carrying on the work of the late lamented East with success. Missionaries are being paid, and debts have been reduced seven thousand dollars during his short tenure of office. Rev. and Mrs. R. E. Peters of the Gold Coast, Africa, also delivered addresses on missions.

Woman's Work

Mrs. E. B. Holand of Providence, R. I., was re-elected for the 27th time as president of the women's branch. Mrs. P. H. Matthews was re-elected secretary and Mrs. J. C. Jackson was renamed treasurer. The women met in Shiloh Baptist church, 12th and Orange streets, which was pastored by the late Rev. B. Moore for fifty-one years, and now is led by Rev. A. E. James.

Harmony pervaded the entire meeting; it seemed more like a reunion than a convention. The local dailies gave much space to the doings of the convention. The white citizens seemed very courteous to the visitors and anxious to do all in their power to make our stay happy.

Dr. Jackson's Address

Dr. Jackson stated during his address that Mr. F. D. Roosevelt was inconsistent in condemning the Rev. Moody who is a graduate of Lincoln university, and Hart-ford seminary, was presented by Arthur W. Mitchell of Illinois for stating he does not represent Race citizens, the speaker said his subject was "Redeeming a Name." The sermon was a masterpiece from every angle.

Mr. Mitchell should be reminded that we are ashamed of him as a member of the Race, and the more quickly the citizens of the First district of Illinois decide to retire, the better it will be for the country at large.

Miss Burroughs Speaks

Miss Nannie Helen Burroughs of Lincoln Heights, Washington, D. C., delivered the chief address on Thursday evening, subject, "The New Frontier." Miss Burroughs said among other things the relief check has been and still is a curse, as it forms in us the habit of doing nothing, and yet we are

Rev. J. M. Levister of Mt. Vernon, N. Y., who is also president of the New York Baptist ministers' conference, delivered the doctrinal sermon from the text, II Tim. 3:16. Rev. Levister called the preachers back to Bible preaching instead of trying to make it by discourses on "Modern Philosophy." The local dailies commented extensively on the sermon. The sermon to the women was delivered by Rev. R. D. Spain of Newark, N. J. Rev. J. B. Mitchell of New York delivered the sermon to the young people.

Rev. J. C. Love of Mt. Clair, N. J., retired as chairman of the Northern Union, N. J., and J. A. Jordan of Chester, More than three thousand dollars was raised during the year.

Among the new pastors entering the convention were Revs. E. W. White of Baltimore; G. M. Pope of Jersey City; Hiram Smith of Hackensack, N. J. He was elected chairman of the Northern Union, N. J., and J. A. Jordan of Chester, More than three thousand dollars was raised during the year.

JACKSON FAILS SECOND TIME TO COP LEADERSHIP

Journal and Guide
Officers Named at 55th

Annual Meet Held
In New York
9-14-35

NEW YORK CITY —(ANP)— Efforts on the part of Dr. J. C. Jackson, of the New England Baptist Convention, to wrest the

presidency of the National Baptist

Convention, Inc., from Dr. L. K. Williams, of Chicago, again went and religious progress. The church to caught here at the 55th annual meeting of the organization.

Dr. Jackson was the opponent of Dr. Williams at the meeting held two years ago in Atlanta, Ga., at which time the Chicagoan was the victor by a vote of some five to one, a result which caused Dr. J. C. Austin, one of Dr. Jackson's supporters, to declare, "Heition of our internal church affairs. was the weakest candidate we could have had."

According to reports, the Jackson forces this year were again headed by Dr. Austin, with the added support of Miss Nannie E.

Burroughs, president of the National Training School for Girls, Washington, D. C.

President's Address

That ninety per cent of all Negro Baptists in the United States are members of the National Baptist Convention Incorporated, was the assertion made by Dr. Williams during the fifty-fifth annual session, which opened Wednesday, September 4, at the Coliseum, 177th St. and Boston Ave. Both Dr. J. H. Jackson, that has in a course of less than twelve months

reduced the indebtedness of the ravages of crime, laying particular stress upon the work that can be done in the Sunday schools, in this under the veteran Dr. A. M. Townsend, Sr., that last year did more than a quarter of a million dollars worth of business; the B. Y. P. U., under Dr. E. W. D. Isaacs, Jr., who succeeded his father, that showed a distinct increase in the sales of literature during the past year; and the home missions board under Rev. T. Theo Lovelace, that has done yeoman service in the development of churches and

church life in the rural districts of the South.

Favors Good Health

Dr. Williams, discussing "some vital and religious matters," declared: "This convention, which includes ninety per cent of all the Negro Baptists in the United States and which up until 1916 included the other ten per cent, should go on record as being in favor of a federal anti-lynching bill. It seems that the states lack the disposition or ability to cope with this evil.

"Our churches are now called upon not only to preach good news for the soul, but a gospel of good physical health as well. Negroes are dying too rapidly, and from preventable disease. The physical strength of the race should be conserved because a saving religion includes bodily good health. Then so many die who carry no insurance at the time of their death. This practice must be discouraged.

Thrift and Work

"Employment and thrift are basic things in our economic, educational and religious progress. The church should be deeply interested in its members securing gainful employment.

The restrictions existing in Labor unions against the admission of Negro workers should be vigorously fought. In practicing the virtue of thrift we are yet a 'child race.'

This is no time to pay exorbitant amounts for dilapidated church houses. Nor is it the time to be con-

structing too costly new ones. Let us invest more in human flesh, develop-

ing the personality.

The church led in bringing the race

faster pace in helping our profes-

sional and business men.

Schools and Clean Living

"A free democracy like ours, requires an intelligent citizenship. If therefore offers a free education. We will make a serious and fatal blunder if not to so instruct our people. Public education is the handmaid of the church. The tendency today is to

turning to crime. Dr. Williams spoke of the part that the church

should and must pay to check the reduced the indebtedness of the ravages of crime, laying particular

stress upon the work that can be done in the Sunday schools, in this

under the veteran Dr. A. M. Townsend. He urged full cooperation

with the northern and southern white

Baptist conventions, the latter having extended definite aid in the church program.

The meeting closed Sunday, after one of the most active weeks during the next

showed a distinct increase in the any convention, according to those who

sales of literature during the past

year; and the home missions board

under Rev. T. Theo Lovelace, that

has done yeoman service in the

development of churches and

seeing tours.

Howard There

Perry W. Howard, Republican

national committeeman for Miss-

issippi, introduced Colonel Arthur

Bronx Coliseum, New York City,

Thursday night. Colonel Little

was a major of the First Battalion

of the old Fifteenth New York

Infantry.

Church - 1935.

BAPTISTS CLOSE COLORFUL 55TH SESSION OF NATIONAL CONVENTION AT N. Y. CITY

DR. L. K. WILLIAMS RE-ELECTED

10,000 Delegates Enjoy Gotham Meet; Laud Harten And Entertainment Committee's Hospitality

By REV. R. C. KELLER
Staff Correspondent

NEW YORK, N. Y., Sept. 13.—Ten thousand Baptists of America led by President L. K. Williams, in attendance at their fifty-fifth annual convention held September 3-9, at the great New York Coliseum and the Abyssinia Baptist Church, left Gotham after concluding sessions singing praises of Dr. Thomas S. Harten, host, Rev. J. B. Mitchell, secretary, and their associates of the entertainment committee for the lavish arrangements which marked the 1935 meeting as one of the greatest in Baptist history.

From the pre-convention musical **Dr. Harten Scores** and the glamorous opening session **Amid the clicking of movietone to the Saturday sightseeing tour cameras, the militant music of a band led by Rev. C. L. Franklin of Tarrytown, N. Y., and Sunday's finals, flowers and the thunderous applause of the great crowd, all testified to the efforts of the popular delegates and visitors attending.**

No Housing Trouble
Amid a downpour of rain, delegates and visitors began pouring in Monday, September 1, to headquarters at the Metropolitan Baptist Church, 128th street and Seventh avenue, where a competent staff of committees under the able direction of Rev. Abner W. Brown, housing chairman, directed them to many hotels and homes registered to receive them.

Ten thousand delegates and visitors with accommodations made, thronged the elaborately decorated and amplified auditorium of the coliseum Tuesday morning when the national president, L. K. Williams formally opened the convention. Following devotions featuring the music of a mammoth chorus under the direction of Gilbert Allen, Dean H. M. Smith presented the convention host, Dr. Thomas S. Harten, who presided.

won numerous honors with Philadelphia and Florida close seconds. Masterful sermons and addresses by nationally prominent ministers, laymen, civic and social and economic leaders marked the general sessions. Among them: introductory sermon by Dr. A. M. Johnson, Oklahoma; J. L. Horace, Chicago; President L. K. Williams, Chicago; D. C. C. Adams, Philadelphia; Dr. J. H. Jackson, Pennsylvania; J. Finley Wilson, D. C.; Perry Howard, Ex-Congressman Oscar DePriest; Rev. Roy D. Morrison, Tennessee; Rev. J. D. Howard, Missouri.

Rev. R. C. Barbour, Tennessee; Dr. C. D. Hubert, Georgia; Revs. given by Dr. J. H. Randolph, Samuel Montgomery, Kansas; Dr. responding secretary; Dr. J. H. M. A. Tally, Indiana; Rev. R. W. Hughes, Dr. E. E. Ricks and Dr. Coleman, Louisiana; Rev. M. C. N. E. Read, Cleveland, Alabama; Rev. E. S. Payne, Maryland; Rev. Junius Gray, Maryland; Rev. J. R. Burmon, Texas; Rev. J. H. Patten, Thursday, Dr. S. L. Johnson of Maryand; Dr. W. E. B. DuBois, Boylston, Va., spoke Atlanta University, Georgia; Rev. the Kingdon of God." S. C. Campbell, South Carolina; Open forum was led by the Rev. Rev. J. A. Marshall, Mississippi; J. M. Ellison of Washington, D.C., Rev. C. H. Pearsn, New Jersey; Dr. on "Financing Our Misisionary A. C. Symonette, Bahama Island; Program." A. Ross Brent, Iowa; Rev. H. D. Parker, Florida; and Dr. W. R. Rozier, California.

Williams Re-elected
Following his annual address in which the summary of Baptist interests were made as follows:

The raising of funds for the bonded indebtedness of the denomination.

The creation of activities for the economic opportunity to bronze youth.

The inception of a young people's auxiliary manned by youth.

A mass movement of opposition to the evils of American industrialism.

Creation of anti-lynch opinion to effect passage of an anti-lynch bill.

The utilization of adequate methods for assuring peace in the present Italo-Ethiopian dispute.

The provision of sentiment to create cooperation for the building up of Race business.

Dr. L. K. Williams, on a motion for suspension of rules which prevailed with the entire cabinet of officers was re-elected.

A missionary program Sunday afternoon in the interest of the youth-ful Foreign Mission secretary, J. H. M. L. Penn, corresponding secre-

Jackson's trip to Africa and a secretary, gave her report.

The 1936 convention will be held at Jacksonville, Fla.

Immediately following the opening sessions delegations from thirty-nine states of the Union held meetings to determine the major issues confronting the denomination and register their unanimous attitude for the determination of the National Baptist policy with regard to current problems. Illinois with more than a hundred delegates, led by Dr. J. C. Austin, and two special trains

Baptists.

at Connellsburg

Afro American

By SAMUEL W. GANTZ

CONNELLSVILLE, Pa. —

Lott Carey Baptist Foreign Mission

Convention was held in this city

with the Union Baptist Church, of

which the Rev. L. H. Colvin is

pastor, August 27 to 30.

Ex-Congressman Oscar DePriest;

Rev. Roy D. Morrison, Tennessee;

Rev. J. D. Howard, Missouri.

Rev. R. C. Barbour, Tennessee;

Dr. C. D. Hubert, Georgia;

Revs. given by Dr. J. H. Randolph,

Samuel Montgomery, Kansas;

Dr. responding secretary; Dr. J. H.

M. A. Tally, Indiana; Rev. R. W. Hughes,

Dr. E. E. Ricks and Dr.

Coleman, Louisiana; Rev. M. C. N. E. Read,

Cleveland, Alabama; Rev. E. S.

During the evening session the

Cleveland, Georgia; Rev. A. J. Rev. A. S. Crooms of Durham,

Payne, Maryland; Rev. Junious N.C. delivered the convention ser-

Gray, Maryland; Rev. J. R. Bur-

mon, Burrell, Texas; Rev. J. H. Patten, Thursday, Dr. S. L. Johnson of

Maryland; Dr. W. E. B. DuBois, Boydton, Va., spoke

"Financing

Atlanta University, Georgia; Rev. the Kingdon of God."

S. C. Campbell, South Carolina; Open forum was led by the Rev.

Rev. J. A. Marshall, Mississippi; J. M. Ellison of Washington, D.C.,

Rev. C. H. Pearsn, New Jersey; Dr. on "Financing Our Misisionary

A. C. Symonette, Bahama Island; Program."

A. Ross Brent, Iowa; Rev. H. D.

Parker, Florida; and Dr. W. R.

Rozier, California.

Women Meet Separately

The women's auxiliary held services in another church Wednesday afternoon.

The junior young people's department also held a session.

Miss Benetta Bullock gave the

annual address.

Others appearing on the pro-

at Metropolitan church, 13th and R

streets. Unlike some previous

years, harmony prevailed through-

Cristy of McKeesport, Pa., Missout the five days confab, so much

Marjorie Holloman, of Washing-ton, D.C., Miss Addie M. Wyatteconvention proper and the Wom-

Richmond, Va., and Mrs. F. B. an's Auxiliary were retained.

Mitchell of Germantown, Pa., and Mrs. M. A. B. Fuller of Austin,

Miss Lessie M. L. Parsley of Wins-Texas, established a record as a

Ton-Salem, N.C. leader when she was chosen to

The evening session was a joint serve an eighth term. President

one. The women's auxiliary pro-Rev. Greene L. Prince of Galveston,

gram was continued until Thurs-Texas, was re-elected for a third

day. Mrs. J. H. Randolph presided.

Speakers

Despite the downpour of rain

that fell steadily for two days and

a half, President Prince said that

the convention just ending was per-

haps the best in history. Delegates

S. A. Thurston of Pittsburgh, Pa., coming from 48 states numbered

co.conducted the worship services.

Miss Jean Nelson of Pittsburgh, Pa., gave the greetings from the S. C., early in September.

New Department Established

Of outstanding importance to

Baptists throughout the country

was the establishment of the de-

partment of Benevolence by the

convention. This new department,

conducted by Mrs. J. L. S. Hollo-

said Dr. Prince, seeks to give so-

cial security to the layman as well

as the Baptist minister.

The Rev. William R. Strossner,

On the heels of a telegram sent

Charlottesville, N.C., preached the

by Walter White of the N.A.A.C.P.

annual sermon for the women's convention adopted resolutions

auxiliary. Installation of officers condemning lynching, Jim Crow

was conducted by the Rev. N. L. and segregation. Baptist leaders

Scarborough of Columbus, Ohio.

were called upon to ask the support

Friday Mrs. F. R. Mason of of their congressmen and senators

Lott Carey Baptist Convention Meets

In having the Costigan-Wagner anti-lynch bill reintroduced at the next session of congress.

The repeal of the 18th amendment was hit in another resolution offered by the Baptist leaders. Cheers rang out when the secretary read: "Whereas the repeal of the 18th amendment throws back the motion and all other national on the people not only the open saloon but makes alcholic drinks accessible in most places, be it resolved that we renew with more vigorous effort our war on this dreaded disease."

Prayer For Ethiopia

Believing that through prayer the Italo-Ethiopian situation can be settled without bloodshed, services were held Wednesday for Rev. S. A. Pleasant, Houston; Emperor Haile Selassie of Ethiopia, cording secretary, the Rev. C. P. Teror, and Edgar G. Brown, an ex-

Every session of the confab saw some high government officials in attendance. Of importance were Marcus Taylor, Okla.; the Rev. B. F. Jones, associate adviser on Negro Affairs in the Department of Interior, and Edgar G. Brown, an ex-

Official greetings on behalf of the historian, the Rev. S. S. Jones, Mus.-presented. Delegates also said bon city government were extended by kogee, Okla.; treasurer; the Rev. A. Voyage to Mr. and Mrs. C. T. George E. A. Miller, assistant director of A. Lucas, Houston; statistician, missionaries, who sailed Wednesday Cotton, Agricultural Adjustment Prof. Jesse Washington, Chicago; for Monrovia, Liberia, Africa. Administration and George W. Of- publicity director, David W. Kel- futt, chairman of the ABC board of lum, Chicago; railroad commission mass meeting were Revs. I. P. the Rev. M. P. Parrish, Detroit; the Reeder of Columbia, S. C.; W. S. Rev. H. A. Boyd, Nashville; J. P. Brent, S. R. Prince, both of Texas; Mrs. M. A. B. Fuller of Austin, Tex., president of the Woman's auxiliary of the convention, and Mrs. Eva White, corresponding secretary.

AAA Director Speaks

Mr. Miller directed his talk to farmers and landowners. He assured them that their interests are being carefully considered by the

Officers Listed
The women of the convention who met at Shiloh Baptist Church were equally as proud of their leadership and on Thurhday chose Mrs. M. A. B. Fuller of Austin, Texas, for her eighth term. Other national officers were:

"Your government as now constituted recognizes that the farmer, the producer of new wealth, must create that wealth at a profit," said Miller. "The farmers must adjust the supply of their commodities to the demand if fair prices are to be received. In a great complex civilization such as we have in this country to effect such an adjustment, it is necessary for the government to provide the machinery for the cooperation of the farmers to that end. That is the broad purpose of the Agricultural Adjustment Ad-

ministration. The farmer must be prosperous, for the nation long to be prosperous, and this, my friends, applies to all classes of farmers."

Tribute To Abbott
Introduced by J. P. Davis, president of the National Federation of Colored Farmers, Mr. Miller paid a glowing tribute to Editor Robert S. Abbott of The Chicago Defender, who he said is a friend of the minister, the farmer, men of professions and those who labor with their hands.

On the platform was another nationally known figure, T. S. Gaston, Regional Consultant, Division of Cotton, AAA. Congressman Arthur Mitchell of Illinois spoke briefly. Not even the rain of Wednesday night was able to dampen the spirit of Washington citizens who jammed the church to officially welcome the delegates. Music was fur-

nished by Prof. H. B. P. Johnson, been printed and distributed to Baptists throughout the nation.

So well pleased were delegates with the annual address of President Prince that immediately after the reading, a motion was set forth to have him re-elected by acclama-

tion. An amendment was made to the 18th amendment throws back the motion and all other national officers were re-elected. Only the office of auditor left vacant by the

death of the Rev. J. B. Beckham of Springfield, Ill., was not filled.

9-14-35

T. S. Gaston, former business specialist in the United States Department of Commerce, now with the Standard Oil Company of New Jersey, was a speaker. Dewey R. Jones, associate adviser on Negro Affairs in the Department of Interior, and Edgar G. Brown, an ex-

Officer, was re-elected. Only the office of auditor left vacant by the

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Church - 1935

R E L I G I O N

Abyssinian Allegations

"Reverent" Powell was hopping mad. . . .
He's going to get a writ. . . .
Brother Skerritt just defied them. . . .
Not a cent of money left. . . .
Been playing the numbers. . . .
They're going to impound the Friends Society books.

Banding together 126 years ago after a schism in the Baptist Church, the Abyssinian Baptists so named their sect because they liked the sound. They worshipped first in downtown Worth Street, moved northward with the city's color line. When the church was in midtown 26 years ago there arrived in its pulpit a tall, rawboned, Yale-trained Negro named A. (for Adam) Clayton Powell. After years of planning for a model church in Harlem, Pastor Powell began raising money in 1920, got 2,000 people to promise to give their church a tenth of their weekly earnings. Two years later ground was broken for a great Gothic-inspired church. In triple-quick time the congregation paid off a \$60,000 mortgage.

To accommodate 12,000 worshippers the Abyssinian Baptist Church holds three or four services every Sunday, runs two Sunday schools with 1,000 members each. Also it maintains a Community House with gymnasium and roof garden, Home Economics and Health Education departments, a week-day Church School for children, the nation's largest Daily Vacation Bible School, an employment agency, a Music School, a Dramatic School and 53 clubs and auxiliaries. Furthermore the Church supports a missionary in Africa, a summer camp, a chair at Virginia Union University and an Old Folks Home. And lastly there is the Friendly Society which holds fried chicken socials, pays for sick benefits and funerals of its 1,000 members and which last week had the Abyssinian Baptist Church in a high dither.

Now white-maned at 69, "Reverent" Powell (as many a parishioner calls him) is accustomed to rule his flock like a benign autocrat. Indeed he and his officers are empowered to declare vacant any of the numerous posts in the church. But last week Pastor Powell was meeting open defiance—from the Friendly Society's



Underwood & Underwood

"REVERENT" CLAYTON POWELL

"We are only having a family fight."

continued buzzing about what each side planned to do next, but all "Reverent" Powell would say was: "We are only having a family fight, which happens in all families, and we are trying to settle the fight without telling the world about the cause."

Baptists.

**WHITE, COLORED
N. J. MINISTERS
MEET JOINTLY
*Journal and
Body Hears Two Ex-***

Virginia Pastors

In Newark

NEWARK, N. J.—The Afro-American Baptist State Convention met in a joint session Thursday, January 31, with the Northern Baptist State Convention, white, at the First Baptist Church, here. This church is considered one of the wealthiest Baptist churches of the East.

God's chosen force to work the field, which is the world. We are asking them to welcome our best prepared white preachers for Bible conferences, looking toward spiritual revivals. The speakers are expected to take no charges for their services.

“We desire to awaken Negro preachers to a more vigorous study of the word of God. While there are many elected to preach along with two well educated colored preachers, yet they have many poorly prepared ministers. Our approach to colored

white ministers. poorly prepared ministers. Our approach to colored Each convention endeavored to churches must ever be through the pastors, in terms of select two of its most outstanding preachers for this occasion. The Christian Education and a better support of their own choice for this talk fell upon two institutions."

former Virginia pastors, Dr. J. H. Hughes, former pastor, Central Baptist Church, Berkley, Va., and approved by this editor. Georgia Baptists will approve of Dr. A. Alfred Watts, former pastor, it. Some of our aged Baptists will recall the fine fellowship that prevailed in our churches before the War Between the States.

Dr. Hughes, one of the most eloquent and gifted preachers of the Baptist Church in Georgia Compiled for The Christian Index in 1881 state, leading New Jersey's largest chapter twenty, page 274, should be read by the present generation, white and black, as it furnishes reliable information on the excellent relations that existed between

Rev. C. H. Shelton, pastor, Mt. Bethel Baptist Church, was also selected by the committee to conduct space, we quote here:
the devotionals in the afternoon session.

Treatment of Slaves

The preacher for the afternoon session was Dr. Watts, First Calvary Baptist Church, Paterson, New Jersey. A query on this subject is answered by the Ocmulgee Association in 1819: "They should treat them with humanity and justice (Eph. 6:9; Col. 4:1), and we recommend the Virginia Baptist State convention mend the members to watch over each other, and if any should treat them otherwise, that they should be dealt with as transgressors." "Some churches think that when a slave, a member of

"Some churches think that when a slave, a member of the church, disobeys his master, that he should first be cited to the church, and, without satisfaction being given, should be excluded; then the master is at liberty

to chastise. But that slaves ought to be cited for disobedience is not avowed by many.

"Slaves generally attend worship every Sabbath, and frequently constitute the larger part of the congregation. The religious ones commune at the same table with their masters. Prior to 1829 there was no law to prevent their being taught to read. In the fall of that year, an inflammatory pamphlet, by Walker, was found in Savannah, by the pastor of the African Church (an aged and pious African, whose good conduct had purchased his freedom), and immediately carried to the Mayor; he forwarded it post-haste to the Legislature; and the law referred to was passed.

"The Scriptures are read, however, to their servants, by many families stately, and by most pious families occasionally, missionaries, among the Methodists, especially go around to preach exclusively to the blacks; much oral instruction is given, in many counties systematically; and many servants know a great deal about the doctrines of the Bible.

"Twenty years ago, there were dozens of ordained negroes who used to preach every Sabbath to those of their own color; but the churches have not ordained any with her for more than a quarter of a century, though many are licensed, and preach as occasion and convenience may require.

"The African churches in Augusta and Savannah have regularly ordained ministers of their own color—men generally of excellent character, capable of reading the Scriptures and expounding their meaning.

"The owner who treats his slaves cruelly, or feeds and clothes them scantily, is sure to be looked upon with suspicion and contempt; yet there are many, no doubt, who do not act the good master's part."

Florida Baptists have called the attention of Southern Baptists to one of their greatest opportunities and to their weightiest obligation outside of their own ranks. It constitutes a challenge of tremendous magnitude, with returns that will enrich and sweeten the lives of two separate and distinct races destined to live and work together. In Georgia alone there are five hundred fifty thousand Negro Baptists, more than half of the entire Negro population. The pity is we have waited so long to remember our brothers in black as "bound with them."

The vision of Florida Baptists is not new. Dr. James B. Gambrell advocated this type of work and did no little of it. Dr. George Anderson, of Alabama, was happiest in teaching Negro preachers. It should challenge the best thought of the leaders in the churches of both races and it should be carried forward year after year as a part of Southern Baptists' World Program.

NOTED WOMAN'S LIFE AND LABOURS TO BE CENTRAL THEME IN ANNIVERSARY SERVICES AT MT. OLIVE CHURCH, SUNDAY P. M.

Brooklyn, N. Y. Eagle

Golden Jubilee of "Hope" Magazine to be Observed;
Pilgrimage to Miss Moore's Grave to be Made
Saturday and Fireside School Meeting to be
Held Friday Night

BAPTIST HEADS

Golden Jubilee Service in the form of a Recognition to the late Miss Joanna H. Moore, who was the founder of "Hope" Magazine, will be held at the Mt. Olive Baptist Church in the main auditorium at 3:00 p. m. Sunday afternoon. The public has been invited to this Recognition Service. A program to consume not more than one and a half hours has been arranged for the occasion. People who knew the late Miss Moore and who worked

their personal knowledge in brief and yet well-worded addresses. The Sunday School Congress Band has consented to make their first appearance of 1935 to support the occasion. The National Baptist Female Quartet will render several numbers, while the National

Baptist Publishing Board's employees at the plant where Jubilee Melody Song Books are made, will sing four or more selections from that book.

Rev. J. B. Ridley, the pastor of the church, has donated it for the occasion. Miss Mae E. Hunter and Miss Grace M. Eaton will deliver addresses during the afternoon.

This Sunday afternoon mass meeting and recognition service will close the one month's celebration commemorating the fifty years of existence of "Hope" Magazine that

has been going on throughout the nation.

Copies of the Golden Jubilee Number that gives a brief history of the work, life and accomplishments of this "Swamp Angel," as she was affectionately known, will be passed out in the audience as a keepsake or memento, and as a historical record of this unprecedented achievement of one who was so frail in body, yet resourceful in thought and deeply spiritual.

On Friday night, May 3rd, at Mt. Zion Baptist Church the Fireside School program will be concluded. It has been going on all the week. Speakers announced and their subjects are "The Past Hope," by Rev. W. S. Ellington, D. D.

SEP 7 1935

NEGRO PASTORS INVITED

Churches of all denominations in the metropolitan area have invited Negro pastors now attending the National Negro Baptist Convention in Brooklyn to occupy their respective pulpits tomorrow.

Winston-Salem, N. C., Sentinel
November 8, 1935

An Achievement for Our Negroes

There is plenty of joy—and perhaps a bit of shouting—around Shiloh Baptist Church these days. It is a happy occasion and with good reason, too, because the congregation has just paid off a large church debt, a burden of ten year's standing, and within a few days they will be able to hold a public "mortgage burning."

Too much cannot be said in encouragement of the type of work which has been done and is being done by the Shiloh congregation and other similar groups of Negro leaders in our community. Under the able leadership of the pastor, Rev. B. M. Pitts, the church has undertaken great things in the religious realm and labored unceasingly to achieve them.

The large number of Negro churches in Winston-Salem are making a distinct contribution to our city. More than any other agency, perhaps, they are serving to build up the self-respect of our Negroes and urge them onto higher achievement as a race. Shiloh Church has been an outstanding example of what a church can mean in the realization of this goal.

A

9-7-35
All the present officers of the National Baptist Convention were re-elected for the ensuing year at the forty-fifth annual session at the New York Coliseum Thursday.

These officers are:

President: Rev. Lacey Kirk Williams, D.D., LL.D., 3101 South Parkway, Chicago, Ill.

Vice-President-at-Large: Rev. D. V. Jemison, D.D., 259 North Lawrence street, Mobile, Ala.

Regional Vice-Presidents: Rev. A. L. Boone, D.D., Fifth-fifth street, Cleveland, Ohio; Rev. William Rodriguez, D.D., 233 North Bonnie Brae street, Los Angeles, Cal.; Rev. Thomas S. Harten, D.D., 443 Franklin avenue, Brooklyn, N. Y.

Secretary: Rev. J. M. Nabrit, D.D., 254 Harris street, N. E., Atlanta, Ga.

Assistant Secretaries: Rev. U. J. Robinson, 256 North Franklin street, Mobile, Ala.; Rev. T. O. Fuller, D.D., Howe College, Memphis, Tenn.; Rev.

E. Arlington Wilson, D.D., 2813 Thomas street, Dallas, Texas; Rev. M. L. Shepard, D.D., 5508 Girard avenue, Philadelphia, Pa.

Treasurer: Rev. R. B. Roberts, D.D., 343 Beale avenue, Memphis, Tenn.

Statistician: Rev. Roland Smith, A.B., 2609 Ninth street, Tuscaloosa, Ala.

Historiographer: Rev. L. G. Jordan, D.D., Fourth avenue and Cedar street, Nashville, Tenn.

Attorney: Mr. William Haynes, LL.B., 179 Washington street, Chicago, Ill.

Editor: Rev. Russell C. Barbour, A.B., D.D., Fourth avenue and Cedar street, Nashville, Tenn.

Church-1935

Eighty-six Converts Join Roman Catholic Church

ARCHDIOCESE CHANCELLOR AT CEREMONIES FOR CARDINAL

NEW YORK, Feb. 1.—In the presence of the Very Rev. Msgr. J. Francis McIntyre, chancellor of the archdiocese of New York, representing Patrick Cardinal Hayes, and 18 priests, 86 white-faced race men and women Friday night took a solemn profession of faith in the Roman Catholic church of St. Charles Borromeo, 211 West 141st street, between Seventh and Eighth avenues.

An address was delivered by Rev. William H. McCann, pastor of the church.

Represent Fourth Class

The converts, all of whom completed a three-months course of instruction, marched into the church carrying lighted candles and took their places in the center aisles. The profession of faith was then made and the converts were received into the Catholic Church.

The group was the fourth class of Harlem converts to make professions of faith in the church. A total of adult converts for the year is now 377.

In his address, Father McCann declared that the continued success of the convert movement is proof of its permanency.

The converts are credited to the "New York Apostolate for Colored People," established for the conversion of residents of Harlem by Cardinal Hayes. There are over 300,000 race people in Harlem today, of whom 15,000 are Catholics.

Catholics Put Father La Farge On a Hot Spot

Priest Asked to Justify
Jim Crow in White

Catholic Parishes.

Aho Amherst

was, since religion was to be extended through institutions, that Catholic institutions followed the practice of closing their doors to Catholic members of the race.

Jim Crow of White Churches

Dr. Holton cited the practice of white Catholics in the District of seeking out colored churches at their convenience, sharing pews and going to confession and communion with members of the race who, on the contrary, were herded into segregated pews, and invited out of confessionals, in many of the white churches of the diocese.

The priest's reply to this was that the individual and not the institution was to blame.

Higher Authority Cited

Dr. Holton then asked what remedy Father La Farge would suggest, at that point, and was told that such persons should be in the diocesan paper or in the reported to "higher authority" secular press, urging passage of the Costigan-Wagner Anti-Lynch bill, or in behalf of any other legislation, local or national, safe refused to correct such discriminatory action.

Mass Behind a Screen

Maurice Gaines, a young Catholic from the South, and a former student at Mother Catherine's school, at Drexel's Heights, Pa., said abruptly:

"I have to laugh at the ideation against lynching," said Mrs. Daniel, "the dynamic power of love."

Citing a typical instance of

discrimination in a Catholic church in the South, in which he was required to serve Mass from behind a screen, to avoid offending white parishioners, Gaines charged that with their present attitude, priests would be antagonistic to parishioners of the race organizing share-croppers' unions, or giving any other evidence of individual initiative.

Mrs. Daniel Takes Floor

Father La Farge replied that the charge of opposition to individual initiative was peculiar, as a visitor, a few days earlier, had detained him for two hours, accusing the Catholic church of constantly stirring up minorities to troublesome activity.

Taking issue with Father La

Farge on this point, Mrs. Constance E. H. Daniel, a Catholic alumnus of Howard University, active in local civic circles, told the priest that most members of

the race were familiar with where I stand."

Catholic activity in behalf of the Irish, in behalf of Catholics in Mexico and Russia, and in labor issues.

Opinions on La Farge

Asked for their opinions on this statement, leading Catholics of the District commented as follows:

La Farge Reminded of Mexico MARSE SMITH, secretary of the Federation of Colored Catholics of America: "In my opinion, Father LaFarge's stand in La Farge," said Mrs. Daniel, "is quite the opposite of what we have found it to be in trying to work the Catholic church being accused with him."

DANIEL SPRIGGS, grand commander of the Knights of St. John in Maryland and District of Columbia: "After seeing the attitude of Father LaFarge toward those who differed with him in the federation and in contacts with Catholic community toward him.

Representatives in Congress," declared Mrs. Daniel, "one member told me that he had been so besieged by priests from his dis-forgotten.

"The way it has attempted to embarrass and destroy the authority of our president, that fine Christian gentleman, Dr. Thomas W. Turner, will not soon be

trict, insisting on intervention. "Father LaFarge is correct. We all know that he had promised to introduce a bill calling for Congressional action in the matter.

Curley Is Mum MRS. CONSTANCE E. H. DANIEL: "I know as little of where Father LaFarge stands, now, as I did when I first came in contact with him, eleven years ago. He seems to be having considerable difficulty in balancing water on both shoulders."

Praise for Cardinal Dougherty CARDINAL DOUGHERTY became widely known among Catholics last year, after ruling that the organization known as the Interracial Federation, fostered by Father LaFarge, was irregularly conceived.

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Catholic.

Church-1935

Catholics Shun Request to Have Racial Agitation

*Baltimore and
National Federation*

Turns Deaf Ear to Proposal of Secretary.

EYE VEILED PROMISE OF CONSIDERATION

Church Called 70 Years Behind Times.

WASHINGTON — A statement from H. M. Smith, executive secretary of the National Federation of Catholics, in semi-annual session here Sunday, to the effect that the federation desist from continued agitation of the race issue, "especially in the columns of the AFRO-AMERICAN," provoked heated discussion.

Mr. Smith reported that a prominent Catholic here had told him that he had been advised by high authority that "action in behalf of colored people is pending," but that he had also suggested that the local Catholics refrain from "continued agitation."

Gets Deaf Ear

In the course of the discussion members of the body made it clear that regardless of the veiled promise of more equitable consideration on the part of the Catholic hierarchy in America, which may be hastened by the ceasing of militant activities, this suggestion would not be countenanced.

The tone of the discussion provoked by the report of Mr. Smith was that the church was 70 years behind the times insofar as its treatment of non-white Catholics in the archdiocese of Baltimore is concerned, and that it would be useless to cease their agitation on the mere indirect promise of the church's fulfilling its obligations to the Negroes. This unit was organized by Annual Pleas Ignored.

G. A. Henderson, Pittsburgh, was asked to send the usual annual letter to the hierarchy, headed by the federation. Cardinal O'Connell, of Boston, urging that the church give to her non-white constituents what she gives to her white members.

The fact was brought out that although a letter of this sort had been written to the hierarchy for several years annually, only one member of the body had ever honored the federation by acknowledging its receipt.

The question of how to deal with the movement on the part of members of the interracial federation who have indicated a desire to return to the fold of the parent body received considerable attention.

Oppose Committee Proposal

The motion, made by Mrs. Fannie Turner Broadus, sister of Dr. Thomas Turner, president emeritus of the federation, that a committee be appointed to study steps to be taken to effect a reapproachment, met with opposition.

However, on an amendment advanced by Col. Daniel Spriggs, of the Knights of St. John, the president was authorized to act as a committee of one to study the question further.

This group of insurgents pulled out from the federation as a retaliation against Dr. Turner, who was the leader in the fight for autonomy for colored Catholics in the hierarchy.

La Farge, Markoe Not Wanted

Members of the executive committee, canvassed after the meeting, indicated that they were willing to meet the insurgents more than half way, provided they were given the assurance that the rebel group was entirely free from the influence of the two white Jesuits, Father John LaFarge, and Father Markoe, who led them in the fight against the federation.

It was learned that Father Markoe called a meeting of the disorganized forces of the interracial federation in St. Louis on Sunday. The purpose of the meeting was not known.

Delegates

Delegates present at the meeting here Sunday included:

G. A. Henderson, president, Pittsburgh; Miss S. P. Kirby, recording secretary, D.C.; H. M. Smith, executive secretary, D.C.; Miss Marion Bruce, assistant secretary, Phila.; Mrs. Helen Lee Pinkett, editor of the federation organ, The Voice, Phila.; and William A. Prater, national field agent for

the Federation.

The meeting was held at the Holy Name Guild House, 1727 Thirteenth Street, Northwest. It was reported that the Pittsburgh chapter had nearly one hundred members. This unit was organized by G. A. Henderson, who told the group in the United States who passed resolutions pledging support to Federal anti-lynching



MAY BE CANONIZED.

Photograph of a sculpture of Martin de Porres, Dominican lay brother.

NEGRO MAY BE MADE SAINT BY CATHOLICS

Many Are Praying for Blessed Martin de Porres Who Befriended Ill and Poor.

Blessed Martin de Porres, Negro lay brother of the Dominican Order, who lived in Lima, Peru, 1579-

1639, where he ministered to the needs of the sick and the poor and extended his mercies even to rats.

Federated Colored Catholics of the United States, held at the Holy

United States, held at the Holy Redeemer Church, the delegates

now under way for his canoniza-

G. A. Henderson, Pittsburgh, was asked to send the usual annual letter to the hierarchy, headed by the federation. Cardinal O'Connell, of Boston, urging that the church give to her non-white constituents what she gives to her white members.

The Rev. Edward Hughes, editor of The Torch, a national publication of the Third Order of St. Dominic, said yesterday brief news items published on the life of Blessed Martin in recent months had brought in requests for 25,000 leaflets containing a prayer to that end, which had been distributed.

Blessed Martin was beatified in 1836, Father Hughes said, and great interest in behalf of his canonization had grown spontaneously among Catholics.

The federation continued its fight for equal educational facilities by appealing to the hierarchy for equal educational opportunities for all groups of the Catholic church.

Supports Roosevelt

The body also passed a resolution to support the President of the United States in his program to stabilize the economic situation in this country.

Ending the three-day session, the delegates re-elected G. A. Henderson, of Pittsburgh, to the presidency of the federation. Dr. Thomas W. Turner, of Hampton, Va., is the founder and a former president of the organization and now serves as honorary president.

Officers Elected

Other officers elected were: E. A. Clark, Washington, first vice-president; Dr. W. P. Dicker- son, of Newport News, Va., second vice-president; Elbert A. Holmes, of Philadelphia, third vice-president; Edgar L. Kenny, of Washington, fourth vice-president; H. M. Smith, of Washington, executive secretary; J. D. Holton, Washington, assistant executive secretary; Miss Sarah B. Kirby, Washington, recording secretary; Miss Marion Bruce, Philadelphia, assistant recording secretary; William B. Bruce, Philadelphia, treasurer; William A. Prater, field agent; Mrs. Helen L. Pinkett, Philadelphia, editor of the official organ, "The Voice," a monthly publication; Benedict Smith, sergeant-at-arms.

Blessed Martin later became a lay Dominican brother. His kindness to rats was expressed when he rescued several of the rodents and fed them. Tradition says he taught a cat, a dog and a rat to eat together from the same dish. He was a mulatto and if canonized would be the first Roman Catholic saint of the Negro race.

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LYNCHING IS FLAYED BY CATHOLICS

Pittsburgh Man Elected President of Church Federation.

In the closing sessions of the eleventh annual convention of the Federated Colored Catholics of the United States, held at the Holy

Redeemer Church, the delegates

now under way for his canoniza-

tion.

The Rev. Edward Hughes, who is editor of The Torch and founder of the National Eucharistic Congress to be held in Cleveland, a special service of the church.

Blessed Martin de Porres Is Honored at Church of St. Vincent Ferrer Here.

New York Times

St. Dominic.

Federation Balks at Proposal of D. C. Priest

Baltimore, Md.
St. Cyprian Members Are
Forbidden to Meet in
Church; Go to Homes.

PITTSBURGER AGAIN ELECTED PRESIDENT

Resolution Urges Parochial Schools to Kill J.C.

WASHINGTON—(AFRO) Bureau)—Suggestion of the sist."

Rev. Henry Graebenstein, white, pastor of St. Cyprian Catholic Church, that the 11th annual convention of the Federated Colored Cath-

olics moderate its demands

on deaf ears, Sunday afternoon.

Seventy delegates from several states and several hundred members of the federation, assembled in Holy Redeemer hall, cheering around looking for difficulties!"

Father Graebenstein, declared that the days of gum shoe and soft soap were gone forever.

Henderson Re-Elected

G. A. Henderson of Pittsburgh was re-elected president; Dr. Graebenstein:

Thomas W. Turner, Hampton, was chosen honorary president. Other officers selected were:

Eugene A. Clark, Washington, first vice president; Dr. W. P. Dick-

erson, Newport News, second vice president; Mrs. Marcialena Mitch-

ell, New York, third vice presi-

dent; E. A. Holmes, Philadelphia, fourth vice president;

H. M. Smith, Washington executive secretary; L. D. Holton, Washington, assistant executive secretary; William B. Bruce, Philadelphia, treasurer; William A. Prater, Washington, national field agent; Mrs. Helen L. Pinkett, Philadelphia, editor, and Benedict Smith,

Hermansville, Md., sergeant-at-arms.

Announcing that he wished to state very plainly, St. Cyprian's must not stop because we are reasons for "not joining the federation" (St. Cyprian's was affiliated with the movement years of the past). Mrs. Helen Pinkett, of Philadelphia, editor of The Voice, rose to the priest charged the Federation the defense of her stewardship, with being antagonistic, and took calling attention to the fact that exception to "the spirit in which the publication had the sanction and approval of the Cardinal Archbishop of Philadelphia, and

Despite these remarks, it was revealed that sixty members of St. Cyprian Church belong to the federation, and to an under-secretary on church property, the members have held their assemblies at the priests, abbots, and bishops in homes of the various ones.

Strong Language Alleged Singing out The Voice, Feb-ruary number, as the special object of his attack, Father Graebenstein declared that such "strong lan-guage" as insisting and demand-ing were "out of keeping" with a started Catholic group.

The wording, he pronounced, as she resumed her seat, should have read:

"We respectfully request" or "We bring to your attention."

Neither, said he, does the laity forts at discrimination within the Church (Roman) and prevent these from affecting the race outside the Church."

Laity Cannot Demand Both he and honorary president, Referring to requests of colored Dr. Thomas W. Turner, of Hamp-muths, bishop of New Jersey, made it clear that there could be no turning back from the definite policy of free speech and race leadership adopted at the founding of the federation.

"The laity have no right to demand anything from the priest in the confessional."

"We humbly submit for your consideration," was advised by this pastor as a becoming method of presenting a request.

"If such a request as you have sent had come from the supreme commander of the Knights of Columbus, he would have been made to apologize publicly," said the cleric.

"This organization has been go-

ing on deaf ears, Sunday after-

noon.

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bers of the federation, assembled in Holy Redeemer hall, cheering around looking for difficulties!"

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"Differences do not constitute antagonisms. The man who feels the pinch wears the shoe. We

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used of being antagonistic."

Philly Woman Defends

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with being antagonistic, and took calling attention to the fact that

exception to "the spirit in which the publication had the sanction

and approval of the Cardinal

Archbishop of Philadelphia, and

that copies of it went to every

member of the American Hier-

archy, and to an under-secretary

Denied permission to meet of the Vatican, each month.

Reading letters of approval from

the priests, abbots, and bishops in

widely removed parts of the coun-

try, Mrs. Pinkett asserted her con-

viction that both federation and

Colored People in the provinces

of New England, New York and

New Jersey, last week.

This is the official conference

of the Episcopal Church, repre-

senting the work of that organiza-

tion in these two provinces.

The opening service was held

on Tuesday night and the welcome

was extended by the rector of the

entertaining parish, the Rev. C.

Canterbury Corbin.

The sermon was preached by the

Rev. J. Henry Edwards, rector of

St. Luke Church, New Haven.

The Right Reverend Paul Mat-

thews, bishop of New Jersey, made

an address on behalf of the dio-

cese, and the Rev. H. E. A. Durell,

rector of the Church of the As-

cension, Atlantic City, spoke as the

representative of the Atlantic

District.

The presiding officer was the

Rev. George M. Plaskett, Orange,

N.J., who is the retiring president

Corbin Elected

At the election Wednesday,

Father Corbin, the rector of the

entertaining church, was elected

president of the conference.

The other officers are: the Rev.

J. Henry Edwards, of New Haven,

vice president; the Rev. A. J.

Cuffee, of Bridgeport, Conn., sec-

retary, and T. B. Thompson,

New York, treasurer.

A movement to establish a sis-

terhood of nuns among colored

women in the Episcopal church is

planned by the Sisterhood of St.

John the Divine of Toronto, Can-

ada.

The supervisor of that order,

Mother Dora, and Sister Ruth,

spoke at several of the sessions

on what was being done along this

line. A novitiate of St. John Order

is Miss Constance Murphy, former

Baltimore public school teacher,

who entered the convent three

years ago.

The Young People's Day on

Thursday was an outstanding

success. The day's program

was under the chairmanship of the

Rev. Maxwell J. Williams of

Paterson, N.J.

Mrs. B. Reynolds of the Na-

tional Federation of Episcopal

Young People made the main ad-

dress of the mass meeting in the

afternoon. Robert O. James of

Members in N. J.

JERSEY, NEW YORK

PROVINCES MEET

Father Corbin Is Named

President of Conference.

By MARGARET L. CAUTION

ATLANTIC CITY, N.J.—St.

Augustine Episcopal Church was

the scene of the Provincial Con-

fERENCE OF CHURCH WORKERS AMONG

COLORED PEOPLE IN THE PROVINCES

OF NEW ENGLAND, NEW YORK AND

NEW JERSEY, LAST WEEK.

This is the official conference

of the Episcopal Church, repre-

senting the work of that organiza-

TION IN THESE TWO PROVINCES.

The opening service was held

ON TUESDAY NIGHT AND THE WELCOME

WAS EXTENDED BY THE RECTOR OF THE

ENTERTAINING PARISH, THE REV. C.

CANTERBURY CORBIN.

The sermon was preached by the

REV. J. HENRY EDWARDS, RECTOR OF

ST. LUKE CHURCH, NEW HAVEN.

THE RIGHT REVEREND PAUL MAT-

THEWS, BISHOP OF NEW JERSEY, MADE

AN ADDRESS ON BEHALF OF THE DIO-

CESCE, AND THE REV. H. E. A. DURELL,

RECTOR OF THE CHURCH OF THE AS-

CENSION, ATLANTIC CITY, SPOKE AS THE

REPRESENTATIVE OF THE ATLANTIC

DISTRICT.

The presiding officer was the

REV. GEORGE M. PLASKETT, ORANGE,

N.J., WHO IS THE RETIRING PRESIDENT

CORBIN ELECTED.

At the election Wednesday,

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The other officers are: the Rev.

J. HENRY EDWARDS, OF NEW HAVEN,

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CUFFEE, OF BRIDGEPORT, CONN., SEC-

RETARY, AND T. B. THOMPSON,

NEW YORK, TREASURER.

A movement to establish a sis-

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The supervisor of that order,

MOTHER DORA, AND SISTER RUTH,

SPOKED AT SEVERAL OF THE SESSIONS

ON WHAT WAS BEING DONE ALONG THIS

LINE. A NOVITIATE OF ST. JOHN ORDER

Church-1935.

Catholic.

Negro Volunteers Build Convent For Parochial Nuns

Chicago.—(NCWC)—Corpus Christi School for Colored Catholic children has a new convent for its Sisters through the gratuitous labor of a large force of skilled parishioners of Corpus Christi Church, which is in charge of the Franciscan Fathers.

Last year a number of children had been turned away for lack of accommodations as the Sisters' living quarters were in the school building. This made it imperative to provide other and more suitable quarters for the Sisters. Five new classrooms were opened in the school, which made it possible to enroll 680 pupils in September this year.

A similar story comes from Lockland, where Father C. F. Murphy remodeled the old Swedenborgian College as a mission for the Colored largely with the aid of unemployed Negroes, who contributed their services.

Catholic Church Gets 695th

Negro Convert!

New York.—(ANP)—Auxiliary Bishop Stephen J. Donahue of New York last week confirmed the 695th Negro convert to the Roman Catholic faith to be made by the staff of the Church of St. Charles Borromeo in the last two years. In his sermon, the Rev. William R. McCann, pastor, warned a group of converts of "the poisonous philosophy that is found in communism."

In Chicago the St. Elizabeth and Corpus Christi churches have been branching out steadily, adding more and more Negro converts to the Catholic fold. The Corpus Christi parish is now one of the largest in the nation.

Church - 1935

C.M.E. Council Closes

Session at Topeka

Afro American

2-2-35

TOPEKA, Kas. — The winter

council of ministers and lay workers of the C.M.E. Church, closed its sessions at Lane Chapel, Van Buren and Fourteenth Streets, the Rev. L. A. Storey, pastor, Saturday night.

Bishop J. Arthur Hamlett and the Rev. C. E. Chapman gave the closing addresses. At the morning session Bishop Hamlett pointed out four kinds of temptations frequently observed in people. The bishop said, "We are tempted to 'loaf' on the job. While it is easier to loaf, we must also remember that loafing eventually gets one into trouble and it always prevents growth. Another temptation is that of substituting play for work."

Other speakers programmed for addresses during the council were:

Drs. B. J. Smith, general secretary of the board of religious education; A. C. Bailey, L. A. Storey, L. C. Cleaves, L. E. B. Rosser, B. J. Gamble, E. L. Hollis, C. C. Pettiford, D. T. Alcorn;

C. M. Hawkins, Clement Richardson, principal of Kansas Vocational School; Miss Mamie L. Williams, Prof. R. H. Brown, the Rev. O. B. Anderson, Dr. Leslie G. Templin, returned missionary from Baroda, India, and Mrs. Thelma Chiles Taylor.

The council adopted a resolution lauding the senate investigation of the traffic in munitions and expressed hope that the ends of justice might finally be met when the committee's work is completed.

ADDRESSES OF BISHOPS OF THE COLOR-

ED METHODIST EPISCOPAL CHURCH

BISHOP ISAAC LANE, (Retired), 410 LaConte

St., Jackson, Tennessee

BISHOP E. COTTRELL, Holly Springs, Miss.

BISHOP C. H. PHILLIPS, 10828 Drexel Ave.,

Cleveland, Ohio

BISHOP R. A. CARTER, 4408 Vincennes Ave.,

Chicago, Illinois

BISHOP J. C. MARTIN, 40 South Parkway

East, Memphis, Tennessee

BISHOP J. ARTHUR HAMLETT, 2112 North

Fifth Street, Kansas City, Kansas

BISHOP J. W. McKINNEY, Sherman, Texas

BISHOP H. P. PORTER, 253 Middleton St.,

Jackson, Tennessee

BISHOP J. A. BRAY, 4805 Forrestville Ave.,

Chicago, Illinois

BISHOP J. H. MOORE, Holly Springs, Miss.

Christian Index

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2621 Flora St., Dallas, Texas

MR. O. B. HINES, Secretary Department of

Lay Activities, Box 303, Albany, Georgia.

Church - 1935

Church Executive



GEORGE N. WHITE, field sec-
retary of the American Missionary
Association, and highest ranking
Negro executive in United Congre-
gational and Christian Churches,
who was responsible for nationwide
prayer offered in the churches Sun-
day for peace rather than Italo-
Ethiopian war.

Congregational.
66

Church-1935.

Richmond, Va., Times-Dispatch
May 13, 1935

Jones to Head Episcopal Drive For Funds Here

Vepco Official to Start Campaign Sunday to Get \$25,000 to Aid Church

T. Norman Jones of the Virginia Electric and Power Company will be chairman for Richmond in the effort about to be put forth by the Episcopal Diocese of Virginia to raise \$25,000. The campaign will begin next Sunday and run through June 2, and will be conducted progressively throughout the diocese, closing in this city. James W. Allison of Richmond is treasurer and the Rev. George Ossman, rector of Monumental Church, is in charge of the speakers' bureau. The Rev. Lewis Carter Garrison of Emmanuel Church is general chairman.

The three items for which funds will be sought are the St. Paul Normal and Industrial School for Negroes at Lawrenceville, which is facing a deficit of \$6,500 this year, owing to a reduced appropriation which the diocese of Virginia has pledged itself to offset; mountain missions, which have a deficit of \$13,000; and a pledge to the general church of \$5,000, with a small amount remaining for expenses.

Work of Fund Outlined

In the mountains of Virginia the Episcopal Church has a large number of mission stations from which clergy, nurses and teachers go into the hollows and other isolated spots to help wherever aid is needed. There are also recreation centers and clothing bureaus, where good garments may be had for a fraction of their value.

At the Lawrenceville school 1,200 Negro boys and young women are enrolled annually, and each is taught a trade, as well as given academic training. The school is an accredited high school and gives two years of college work. Every student is required to work for part of the tuition, even if he can afford to pay, and all are taught trades. The institution has been in operation 6 years.

United States, state and federal governments and newspapers, in recommending a social research bureau, interfered of any

"I have received information that there are today in Memphis 10 families in exile from Poinsett County,

Ark," Dr. Poteat said. "Exiles from injustice across the Mississippi River, their lives in danger for trying to organize a sharecroppers union. Two-thirds of those people are Baptists. As a Baptist, I am interested in that."

Pleads For Sharecroppers

Applause swept the convention as the 40-year-old progressive minister took the plight of the sharecroppers to point out the need of Baptist leadership in a far-reaching social program.

"Our strength is largely rural," Dr. Poteat continued. "In the past 10 years 200,000 families have passed from landowners to sharecroppers. That affects every aspect of southern culture. Dispossessing people of their land directly affects the income of every Baptist preacher. The Metropolitan Life Insurance Company benefits more by the AAA than any other, because it owns more land in the south. Bankhead's bill for relief of the sharecroppers was stopped by a political trick. It was the first genuine social legislation introduced in behalf of the farmer.

"We must have our facts from sources not tainted by propaganda, so we may correct abuses. I do not know the truth of the situation in Poinsett County, Ark.; the Scottsboro case in Alabama; Angelo Herndon in Atlanta, nor of the textile workers slain by militia in Honeapath, S. C."

Hurt Interrupts

At this point Dr. John Jeter Hurt, president of Union University of Jackson, Tenn., rose to a point of order.

"We have a brilliant speaker here, but what else?" Dr. Hurt demanded. "Of what value is this? I have heard no report."

President Dodd faced a dozen delegates demanding recognition. The Rev. E. D. Solomon of Jacksonville, Fla., rose to a point of order.

"The program committee allotted this man time for a speech and a report, and we want to hear it," he shouted.

President Dodd ruled that he still had seven minutes to make a report. Dr. Poteat completed his speech.

Dr. Hurt was again recognized by the chair.

"The eloquence of this great speech will be gone after a while," he said. "Dr. Poteat's brilliant mind will not be operative in every nook and corner of the south. Ac-

cording to Article 14 of the constitution 'no new enterprise shall be authorized except by recommendation of the board or agency that shall have responsibility of raising the fund or by the convention in two successive meetings. Article

Episcopal.

Sunday School Report

A. Fuller, Georgia; Lemuel Hall, Illinois; J. A. Gaines, Kentucky; Evans, Dr. A. J. Barton rose to praise the report of the Sunday school in Illinois; F. A. Daugherty, pastor of the First Baptist Church, Oklahoma City, and Dr. J. L. Sippie; W. E. Denham, Missouri; C. M. Townsend, North Carolina; Chesterfield, South Carolina; J. F. Jarman, Tennessee, and J. W. Dawson, Texas.

was made last night by Dr. J. B. Texas.

Adjourn At Noon

A motion for adjournment was voted down and the Rev. J. J. Wick, treasurer, of Fort Union, Va., addressed Nashville, presented the Baptist today. Reports of the committees

Brotherhood report.

"If this bureau is established I support to the proposal that army and navy, national Baptist

partisan reason or a one-sided meeting place of the convention Historical Society and the hospital

mind," he said. was given by the Rev. J. G. Early, and education commission will be

President Dodd ruled that since Oklahoma City, former pastor of given today.

the funds for the social research the Seventh Street Baptist Church,

were to come from the Sunday Memphis, and Will Upshaw, At-

school board, and that since this Atlanta, ex-congressman.

board had not seen fit to pass on Stating that Memphis was best

the resolution, the proposal could suited, geographically, for being

not come before the convention un-

host to the convention, Mr. Upshaw

til next year.

Dr. J. W. Lee, of Batesville, Miss., till the judgment day."

was recognized by the chair.

Sustain Willingham

"When our government was founded our great leaders wisely thought fit to separate church and boards was turned down yesterday state and accord us religious freedom," Dr. Lee said. "Now not satisfied with religious freedom, we are attempting to run the government. I move to postpone this matter one year."

The report of the committee on

afternoon with instructions that the committee make several changes in recommendations for positions on

the various boards.

The Rev. L. E. Lamb, Nevada, Mo., opposed the naming of the Rev.

E. B. Willingham, son of Dr. R. J. Willingham, former Memphis pas-

tor, to succeed Dr. J. F. Vines as

member of the board from Missouri.

commission for a more thorough report. His motion was amended and the change

by Dr. F. F. McConnell, of Dallas, In postponing action on the pro-

Texas, to include one man from posal that a social research bureau

each state. be created, the convention voted

Among the other social injustices that the social service research com-

charged by Dr. Poteat in his speech mittee be enlarged.

were the paying of poll taxes by The original members of the com-

large landowners to bring about mittee, Dr. Poteet, Ryland Knight,

laws favorable to them rather than Atlanta; Dr. Davison, Clarksville,

to the sharecroppers; the supreme Tenn., and Dr. J. B. Weatherspoon,

court removing the right of free Louisville, Ky., were retained.

judgment by forcing men to go to The additional members are A. J.

war, and numerous sedition bills Dickinson, Alabama; J. Thomas Gil-

now pending in Congress. lespie, Arkansas; R. W. Weaver,

The morning sermon was deliv- Washington; C. M. Rock, Arizona;

ered by Dr. George W. Truett, of F. C. McConnell, Florida; Spright

the First Baptist Church of Dallas, Dowell, Georgia; Tom Roberts, Illi-

nois; A. W. Parish, Kentucky; Ev-

erton 44 years ago when the Sunday erett Gill, Jr., Louisiana; E. W. Say-

school board was launched. lor, Maryland; J. H. Street, Mississ-

Calling the printed page man's sippi; H. I. Hester, Missouri; J. F.

greatest mechanical invention, Dr. Nix, New Mexico; Arch McMillan,

Truett pointed out how it makes North Carolina; Tom Wiles, Okla-

man heir to all the centuries. homa; Marshall Mott, South Caro-

"Wisdom has fled from us as lina; Merrell Moore, Tennessee; G.

Baptists if we do not make more L. Yates, Texas, and Henry Alford

Porter, Virginia.

said. "The printed page should Dr. John R. Sampey, incoming

have stress and emphasis as never president, announced the commit-

before. We must overcome bad tee on boards for 1935:

with good. Fads and fancies flood W. P. Binns, Virginia, chairman;

the land like the Egyptian plague J. M. Thomas, Alabama; Reuben

of frogs. Germany's decline came Smith, Arizona; C. B. Waller, Ar-

about because of the prevalence of kansas; John E. Briggs, Washingt-

ton; F. C. McConnell, Florida; Ellis

Church-1935

Fraternal Council of Negro Churches.

THE FRATERNAL COUNCIL OF NEGRO HAS THE NEGRO CHURCH THE VISION AND
CHURCHES COURAGE TO SPEAK WITH A UNITED VOICE?

By Bishop Reverdy C. Ransom

Christian Recorder
A call has been made by President R. C. Ransom for the meeting of the Executive Committee of the Fraternal Council of Negroes with united voice on any question that concerns the Churches to be held Thursday, March 14th, Moral, Social, Economic, Political, Industrial or at Bethel A. M. E. Church, Wylie Avenue, Pittsburgh, Rev. J. S. Hatcher, pastor. Bishop R. A. Carter of the C. M. E. Church is chairman and Bishop L. W. Kyles of the A. M. E. Zion Church is secretary. There is representation from every church in the country. It is sincerely hoped that every member of the executive committee will be present at the meeting.

Not only should all the members of the Executive Committee meet, but the members of the various sub-committees should represent the voice of the five million Negro Christians in the United States.

We trust that the Executive Committee will arrange for public sessions to go on simultaneously with their business sessions.

The idea of the Fraternal Council is great one but it needs to be "sold" to the elected, but their credentials are none the less valid churches. It needs publicity.

All Pittsburgh—Methodists, Baptists and all—should make this a memorable meeting not surpassed by the fine meetings which accompany the meeting of the Fraternal Council of Churches.

"Social justice for the Negro" occupied a spot light at the Federal Council meeting at Dayton. What has the Negro Church to say about it?

What can the Negro Church do in the New Deal? What can it do?

What should be the position of the Negro Church in helping the Negro masses in Education, in Industrial Improvement?

If the Fraternal Council will give us a live up-to-date program, it can take the leadership of the people, who so much seem like sheep without a shepherd. We look forward with great hope to the Pittsburgh meeting in March.

We have lived so long within the narrow limits of our respective denominational boundaries, we realize the work of launching the movement may be beset with many obstacles because of suspicion, fear jealousy, narrowness and conflicting ambitions. But the time is ripe; the hour has struck and by God's help and the prayers of them who believe, the Negro Church as a whole shall present an organized and united front to serve the race as a whole.

The Executive Committee of the Fraternal Council of Negro Churches is called to meet in Bethel A. M. E. Church, Wylie Avenue and Elm Street, Pittsburgh, Pa., 10:30 A. M., March 14, 1935. Bishop R. A. Carter, Chairman; Bishop W. J. Walls, Treasurer; Bishop L. W. Kyles, Executive Secretary.

At this meeting, commissions and committees composed of representatives of all our religious denominations shall be appointed. The Executive Committee shall also select the place and name the date in August, 1935, where the next annual meeting of the Council shall be held. All denominations shall be duly informed about sending delegates.

Church - 1935

Father Divine.

Father Divine Mission In Colorado Springs Threatened By Mobs

Demonstration Held By Citizens To Prevent Movement's Growth

Aug 14-35
COLORADO SPRINGS, Col — Declaring that they would have no "black and tan" joints in their town, white residents of Ivywild, a suburb, staged a mass demonstration in front of a newly opened church which houses one of the latest congregations of followers of Major J. "Father" Divine, Thursday night, and threatened all sorts of violence if the cult attempted to re-main there. A crowd of some 250 residents massed about the building but after about thirty minutes, the lights in the building went out and barely averted through the efforts of Sheriff Sam Deal and his deputies.

The crowd, many of whom came in automobiles, began to arrive early in the evening, which was the opening night of the church. By 8:30 p. m., the demonstrators surrounding the building. Someone poured gasoline in the street and Monday and Thursday night. In a lighted match was thrown in it. Soon after, a rock was thrown through a window of the church.

Sheriff Deal and his deputies arrived shortly after this and ordered the crowd to refrain from violence while he conferred with the leader of the local cult, A. R. McLain, who has been a resident of the city for about ten years. The Sheriff also talked with Paul Delap, a deputy in the County Commissioner's office who is said to have pointed out that the constitution guaranteed the right to worship without molestation.

While Deal was in the church, Inspector I. B. Bruce from police headquarters, arrived with detectives to investigate a report that had reached him that the sheriff was being held in the church. He found that Deal had the crowd in order, however, but remained for a while fearing another outburst from the crowd.

Although the crowd finally dispersed, feeling was said to be running high and, according to reports, Ivywild residents are determined that Divine will start no "Heaven" of his in their town. If the demonstration was inadequate, more first and most.

It was the old business of last

The Zest for Living Is Apparent Even Amid the Trials Of Depression

*T*ook the recent riot to awake New York generally to deplorable conditions in the area extending roughly from 110th to 155th Street between St. Nicholas Avenue and the East Harlem River. But social and economic ills had existed long before that. Harlem suffered the impact of depression

broad social service provided by the tantly unfair that Negroes should hired and first fired. Those who had jobs, for the most part, were one referred to, which has a listed buy necessities from merchants who not employed by the Harlem mer-chants whose patrons their friends and families were. Harlemites critics often point out that fully either left Harlem to work as ser-vants or did not work. Wages were predominantly low. Yet out of them was exacted the toll of the insidious policy racket.

After the disturbance, Harlem's plight was aired daily as the under-lying cause of it. Surveys "dis-closed" tenements where squalor ism of the West Indies. There are was unbelievable, where basic sani-tary facilities were unknown. Bath-tubs in stoveless kitchens served as beds for boarders. In one sector, erty-racked Harlem offers up to a the "sore spot," the tuberculosis genuine spiritual and emotional death rate had soared to 275 per need. The ostentatious funerals still flourishes a profusion of cults, be so disgraceful if Negroes had more of a hand in the administer-ing of the property.

"PEACE!"



Times Wide World.

Joe Baker of Alabama, Better Known as Father Divine.

Figures which the Urban League cost of dying." Figures of New York quietly compiled before the outbreak showed that in a single block 70 per cent of the tenants were jobless, 18 per cent ill, 60 per cent behind in rent and 33 per cent receiving public or private aid. These were the facts behind the superficially pleasant, drowsy com-passes the casual stroller. The liberal in their courtship.

While commercial abuses capitalizing on fear are rife, education has been increasingly hampered by home conditions. Juvenile delin-quency runs high; there always seem to be children of school age on the streets.

There are sharp contrasts. Har-lem still has its few conspicuously successful entertainers, writers, professional men. There are suites in the Paul Laurence Dunbar or Dorrance Brooks Apartments with elegant draperies, elaborate radios, oil paintings and more than one servant. Lining the curb

But through all its troubles shines Harlem's fundamental love of life. Somewhere or other, there is always the music, a dance, a parade, a cele-bration. Established churches, of internal rivalries across eco-nomic lines. There is the timeless question of the full-blooded blacks and the various mulattoes, bright-skins, high-browns, high-yellows. There is the matter of origin. The West Indian element stands apart.

*I*f the black gem of Harlem has been cracked through and through by depression, many old facets are still bright. The religious spirit is strong. Considering pinched and thin-spread incomes, sums poured into church mortgages, salaries and upkeep are startling. During the year ended April 30, 1934, one church paid off a mortgage of \$14,000 and still had a balance of \$14,424.07.

But few institutions render the

Another factor that piques thought-ful Negroes has been the mainte-nance, practically a wild blast through the depression, of the so-called "white man's Harlem." Nightly expensively dressed women and their escorts visit the various "hot spots," the night clubs and "atmosphere" bars. Harlem resent-ment is twofold. Not only is there the flagrant contrast between the fortunes on the streets (which, may be observed dra-matically on Broadway); the more sardonic fact is that the places that

reap a good profit, even at neces-sarily reduced rates, are almost all run by whites.

*P*OLITICALLY, there has been a variety of attempts at exploita-

tion; leaders of both major parties have courted favor and won victories. The riot led to charges that radicalism was rampant. Considering the most frequent police interpretation of the word—communism—it was not true that the depression had introduced the Red to Harlem.

Negro leaders have developed in Communist ranks—there is never a Communist meeting anywhere in the city at which speakers do not include blacks—but that is more a reflection of the fundamental tenets of the party than of the sudden emergence of the Negro Red. Father Divine appeared at the Communist demonstration on May Day and claimed credit for the fine weather.

The latest crime-vice-policy explosion centred in Harlem. "Num-Building that her husband, a member of Father Devine's cult, did wax, because where elsefrom whom she had been an accountancy course with a correspondence school because his grammar school education proved insufficient. Could you bet a penny at odds of 540 to 1? With the advent of the police drive, street-corner groups got so used to being searched for slips that youths kept right on dressing him as "Little Brother." Father Devine holds court in his taken from his meager weekly pay chatting and smiling with their hands high. Self-critical Negroes New York Negroes. The names such as "Thankful Kindness" and "Faith-in-a-legal tangle over the execution could not be too hard on them-as "Thankful Mary" increase with the addition of a will, offered to take up the shots of the racket were whites. They knew that the big general name for each is Sister or the court.

Even those who are most mindful of the seriousness of the problems afflicting Harlem cannot be unaware of the welter of curious personalities, uneven skills and in-triguing oddities that go to make up the essential tone and beat of that black community.

Unfortunately, it is tempting even for the reflective to forget slovenly housing and outright starvation in the face of Harlem's color-blurred vista. It is dangerously easy to boy up as he should be." half close one's eyes and dreamily contemplate a patchwork quilt whose squares include "guaranteed hair-straightener," "Ford-drivin' Papa" and "Minnie the Moocher"; dancing waiters who scoop up coins while spinning trays on the tips of their fingers; a "Black Eagle," who starts non-stop for Abyssinia and lands in the Harlem River; rent parties, beauty and funeral parlors; pig's feet and fried chicken; the laughter ringing through Calloway's "Hi-de-ho" and the implied paradise of "Peace, father, it is truly wonderful."

Brooklyn, N. Y. Eagle

NOV 19 1935

Good Will Court Hears Plaint on Devine Cult

Father Writes Notes to Son Calling Him 'Little Brother,' So Judges Advise Wife to Retain Lawyer Through Her Minister

An attractive Negress, with refined actions and a well-modulated voice, told the three judges who sat on the "bench" at the Good-Will Court last night in the offices of The Eagle Building that her husband, a member of Father Devine's cult, separated for nearly eight years, was writing notes to his son, a ten-year-old boy, to finish his payments, has written to his employer to have the money dressing him as "Little Brother." Father Devine holds court in his taken from his meager weekly pay as God to many checks.

New York Negroes. The names such as "Thankful Kindness" and "Faith-in-a-legal tangle over the execution could not be too hard on them-as "Thankful Mary" increase with the addition of a will, offered to take up the shots of the racket were whites. They knew that the big general name for each is Sister or the court.

Their Child Confused with the same sympathy and care. "My little boy asks if this man who writes him is his father. When I tell him yes, he asks why the man leaves left the court smiling.

Each of the ten cases was handled with the same sympathy and care. Those who entered confused or embarrassed, turned against neighbors or relatives, left the court smiling.

Now he doesn't do that any more," she sighed.

The three judges, Austin Tobey, assistant vice president of the Bank of Manhattan; the Rev. Dr. Jesse E. Moorland, minister, and Louis Rothstein, merchant, representing the Catholic, Jewish and Protestant faiths, consulted together. Since the woman is a devout Episcopalian, they urged her to obtain the name of a reliable lawyer from her minister.

German Asks Advice

A tall Nordic explained that he wanted to get an annulment of his marriage from his insane wife who is in Germany. Questioning revealed that the German Government is getting the husband's permission to sterilize his wife.

Another case revealed that an ambitious chap was unable to finish

town is agog. A recent issue of a national white weekly carried an article about Father Divine that has started colored and white tongues wagging. He is being discussed in pool halls, on street corners, barber shops and every place else.

Hearing so much blather about the Father and meeting so many persons, mostly white, who greeted me with "Peace" and "It is wonderful," I decided to drive to Nineteenth Avenue and Madison Street to one of the "kingdoms" and find out what it is all about.

Ivories Tickled

As I ascended the steps I heard the piano playing the tune of "Dear Old Daddy." A handsome brown youngster, immaculately attired in a light suit and sport shoes, was tickling the ivories while several ofay lassies clapped their hands and waltzed.

A comely brunette greeted me at the door with "Peace." The young man stopped playing and made me welcome. Presently a Mrs. Ross came out to meet me. She had turned her home into a "kingdom," I had learned before going there; so my wife said: "This is your home, I understand."

"No, my dear," she replied tenderly, "this is Father's kingdom."

Everybody Sings

It was 2 o'clock in the afternoon and people were coming in twos and fours; all white and mostly women. Everybody joined in the singing of these song-tunes with words dedicated to Father Divine. They were assembling for the banquet. At 2:30, they took seats around the tables. As they seated themselves they sang a song about Father's wealth and plenty. They sang continuously during the meal. There was no blessing before eating, however.

Father Divine Near

As the meal ended, Father Divine's representative, a white man, got up and explained that anyone doubting that the Father is God is crazy. He said that he and many others had been worshipping some God in the sky that had given them absolutely nothing in return. However, they could now worship a God that is real and near; and this God has his kingdom right here on earth where all can enjoy it now, not after death. *Chas. Dreher*
Woman Said She Was Dead

There were ninety present; five were colored. When the speaker finished explaining about the Father, the "angels" told their experiences. One white woman said she had been dead twenty-four hours, but the Father brought her back to life.

Another said she was blind, couldn't hold on to anything, and was deaf, but the Father had cured her overnight. A third said that the Father had given her everything, and that her body and everything was his. She had "it," too. *Dale Moore*

They testify for two hours. However, strangely enough, "angels" told me that Father Divine has never been in Seattle, and they have never seen anything but his picture. The rooms are decorated with portraits of him and large signs reading of his being God and a lot of other bunk.

These banquets are held daily. The 2:30 luncheon is free. At 6 o'clock, they serve a chicken dinner for twenty cents.

My wife and I were invited back for the chicken dinner. However, I had no desire to associate further with the Father's children. I didn't know when one might become more violent. To sit and watch educated white women give testimony with tears streaming down their cheeks, and to hear the wife of the editor of a leading daily paper of this city declare that Father Divine is God, is enough for one day.

However, no matter what people say, Father Divine has the Pacific coast in the hollow of his hand. He has kingdoms as far as Vancouver, B.C.

Women Adore Father Divine; Never Saw Him

Afro-American
Leading White Wom-
en Give Testimony

Tears Streaming.

Baltimore
AFRO REPORTER

FINDS 90 ANGELS

One Is Wife of Editor
of Seattle Daily.

By DAVIS LEE

SEATTLE, Wash. — This

Church-1935.

Charlotte, N. C. Observer
November 21, 1935

SAYS NEGROES NEED LEADERS

Race Must Look to Educated
Ministers For Uplifting, De-
clares College Head.

RALEIGH, Nov. 20—(AP)—The greatest need of the negro race in America today is preachers who can meet the new negro on his own intellectual ground and interpret religious teachings to fit the present complex living conditions, Dr. R. R. Wright, Jr., president of Wilberforce university, asserted here today.

"Dr. Wright addressed an audience of 500 persons as the featured speaker at the seventieth anniversary of the founding of Shaw university, negro college here.

There are some 25,000 preachers scattered among negro communities of the United States, Dr. Wright said, and only 3 per cent of them have any training at all. That is a "magnificent challenge" to education, he said.

In spite of ignorance, the ministers have been responsible for the progress of the negro in almost every field, he continued. The negro minister is the moral and intellectual leader of his race.

The negro race needs trained ministers, Dr. Wright said, and yet the denominational colleges have paid so little attention to that important field as to have only 200 graduate ministers this year to fill a demand for 2,000.

THE ANGLICAN PROTEST.

Action of the authorities of the Church of England in passing a resolution against race proscription in Germany is doubly significant. Here is no voluntary religious organization speaking.

It is the Established Church. It is the representative of the British Government in the spiritual field.

It may almost be called "the organ voice of England." The various Bishops meeting in the Church Assembly in London,

together with the Archbishop of Canterbury, said no more about the persecution of the Jews in Germany than has been said, for example, by Sir AUSTEN CHAMBERLAIN and by Prime Minister BALDWIN himself.

But their venture in the interracial church at Philadelphia:

"Although I do not know enough about the technique of the organization to express myself as I the opinions of the British people and desire, I will say that upon the Government, but do it with the func-

tion and power of a recognized and venerable religious body.

This Anglican appeal did not go wide of the mark. It had nothing to say about the nature of the German Gov-

ernment. This might be a monarchy or a democracy, a dictatorship or a military oligarchy, for all that appeared in this resolution of the Church of Eng-

land. The Germans may have, or sub-

"Hence the group in Philadelphia cannot be gainsaid on account of citizenship that is raised, but merely, racial church. I mean by this as one of the English Bishops said, that if they have an official board rights of humanity. The existing rulers consisting of members of both

of Germany may not be influenced by this protest. But they will not last

"There have always been some new order of government will be set up white churches with colored members, colored churches with white members and colored singers in white choirs.

"I have never seen a colored church with white members on guide in the friendly but unhesitating words in which the Established Church of Great Britain has pointed out the terrible moral and international loss to Germany involved in her race superstition and the injustices and cruelties which have flowed from it.

It will then have a reminder and a church with colored members on its official board. Therefore, I would have to know more about the technique of this organization before I could fully express myself on this matter."

Dr. Charles H. Wesley, presiding elder of the Washington district, A.M.E. Church, and head of the history department at Howard University, asked for his opinion, replied:

"I think it is a very valuable movement. I think the church ought to be organized on that basis."

General

Are You in Favor of an Interracial Church?

EDITOR'S NOTE—An effort to establish an interracial church was made in Philadelphia in October. A number of Washington pastors have been asked for their opinions on this movement. This is the second of a series of articles presenting these opinions.

African American

WASHINGTON—The Rev. William H. Jernigan, pastor of Mt Carmel Baptist Church and president of the National Sunday School and Baptist Young Peo-

ple's Union Congress says of the

Minister BALDWIN himself. But their

venture in the interracial church

at Philadelphia:

"Although I do not know enough about the technique of the organization to express myself as I the opinions of the British people and desire, I will say that upon the Government, but do it with the func-

surface, judging from the news-

paper reports of it, I am forced to command the effort of those who

have started something to bring

about a practical realization of the

fatherhood of God and the brother-

hood of man.

"From the teaching of the scrip-

tures, we find that Christ, in es-

tablishing His Church, did not intend that any racial differences

should be exhibited in His mem-

bership.

"Hence the group in Philadel-

phia cannot be gainsaid on account

of their attempt, especially if they

really have, in truth, an inter-

racial church. I mean by this

that if they have an official board

rights of humanity. The existing rulers consisting of members of both

of Germany may not be influenced by this protest. But they will not last

ment.

"There have always been some

new order of government will be set up white churches with colored mem-

bers, colored churches with white

members and colored singers in

white choirs.

General.

Church-1935

The Southern Negro and the Church

Under the caption "On This Rock" an amateur writer in the current issue of the "Crisis" puts out a tirade against Christianity and the church that for sheer blasphemy and indecency we have not seen surpassed. Proudly presented by the "Crisis" in the edited headline over his article as "a young colored southern writer raises his voice in protests against the evils of superstition that befog the vision of Negroes below the Mason and Dixon line," he denounces the Negro church in the South "as actually undermining the prop upon which the Southern Negro depends for his inspiration and fortitude."

He rates supplication (prayer) as useless, and solemnly points out that "no minority group ever changed its status by supplication and prayer." Declaring that most race newspapers in the South are edited by preachers, he denounces these publications as mere "cheaply printed prayer books!" This newly discovered herald of the Anti-Christites gravely asserts that the "average Negro preacher is timorous and poorly educated," inquires "what intellectual leader of the Negro is at the same time a clergyman?" and then boldly catalogues the N.A.A.C.P. Big Shots as definitely Anti-Christ in these inspired or permitted queries:

"Is Walter White a fundamentalist believer in heaven or hell?"

"Does DuBois believe that faith in the Lord will finally bring the Negro to opportunity?"

"Does Forrester B. Washington open his classes with a prayer?"

The Tribune feels free to infer that this author intends the answer to be, that White, DuBois and Washington do none of these reprehensible things.

He then proceeds: "One can count upon the fingers of one's hand the few really enlightened men who hold down pulpits below the line of Jim-Crowism."

Then comes the capstone of this senseless tirade against the church and her ministers. Not content with a denunciation of the church, abuse of the ministers, revilement of faith and prayer, this pompous unknown proceeds to

sneer at the Saviour Himself, whom he styles "the great exemplar" (note the small letters).

We do not, of course, hold a journal responsible for the opinions of its correspondents, but in this case some statement either in approval or repudiation would seem to be indicated. For the ravings of this type we care less than nothing; but from the "Crisis" the Southern ministers are due an explanation as to why the self-created guide for the "Advancement of Colored People" should serve as the purveyor of abuse and slander against them and their sacred calling.

Abuse of the church is a favorite theme for many Negro intellectuals (?) —but when any of them desire to stage a "drive" or "put over a program," straight way he seeks the preacher to furnish the audience and the opportunity. Even while this "Crisis" critic is having his say, his sponsor, the N.A.A.C.P. is staging the all too-frequent campaign to raise funds in these same churches whose ministers are held up to ignoble abuse. The Negro preacher and the Christian religion need fear no evil from such attacks.

In these days of industrial gloom and social unrest our chief national safeguard remains the consolation of faith; the efficacy of fervent prayer—our help in ages past, our hope for years to come; respect for our ministers, support for the faith of our fathers—thus lies the way for race advancement.

We elect to take our stand upon this rock.

Record-Breaking Attendance At Ministers' Conv

HAMPTON, Va.—A total of 512 ministers and 41 directors of music attended the Hampton Institute Ministers Conference. As stated in last week's Journal and Guide, the opening day attendance of 362 ministers and 26 musicians was itself a record.

This lead over previous conferences was maintained the second day, with an enrollment of 410 ministers and 35 musicians. The figures for Tuesday were 466 ministers and 38 musicians; for Wednesday no attendance statistics were announced; and for Thursday the enrollment was 500 ministers and 39 directors of music. The conference closed at noon Friday.

No explanation is offered for this phenomenal increase at the opening sessions of the conference having his say, his sponsor, the N.A.A.C.P. is staging the all too-frequent campaign to raise funds in these same churches whose ministers are held up to ignoble abuse. The Negro preacher and the Christian religion need fear no evil from such attacks.

Demonstrations Represented
Baptists—"Missionary" and other branches 352
Methodist Episcopal 43
African Methodist Episcopal 31
African Methodist Episcopal Zion 17
Presbyterian 16
Christian 11
Protestant Episcopal 9
Colored Methodist Episcopal 7
Reformed Zion Union Apostolic Church 5
Holiness 3
United Presbyterian 2
Church of Christ 2
Community 4
Undesignated 3

**TRUSTEES REFUSE
ANGELO HERNDON
ST. JAMES CHURCH
Revoke Pastor's Consent;
Meet Held Outside**

7 - 1 - 3
A wave of bitter criticism arose dom.

Wednesday and Thursday against the trustees of St. James A. M. E. church, 26th and Massachusetts, who flatly refused to permit Angelo Herndon to speak there Tuesday he led to the office of the county night after permission for the In-commissioners there to ask for in-

ternational Labor Defense meeting had been granted by the pastor, the Rev. R. N. Reed.

Resentment was not aimed entirely at the refusal but mainly at the failure of the trustees to notify sponsors of the meeting until a crowd had gathered to hear the talk. More than 300 were present and took part in the demonstration held in a vacant lot across the street from the church.

Granted Friday

According to ILD officials, permission to use the edifice was granted Friday evening by the Rev. Mr. Reed. Immediately advertising was put on the street announcing the meeting.

On Monday night the trustees met and revoked the pastor's offer. No attempt was made to notify the Labor Defense, which went to the expense of hiring a sound truck to publicize the meeting. But when officials appeared at St. James that night, they were told they couldn't use the building.

"But we have permission from the pastor," they remonstrated.

"I can't help that," the church official is said to have replied. "The pastor just preaches here. We run the church."

Tells Experiences

Amid protests the meeting was held across the street where the 300 present listened to Angelo Herndon, the young Red convicted in Atlanta under an antiquated insurrection law aimed to keep down the slaves. The Supreme court recently refused to review his appeal from a sentence of 18 years on a chain gang, but attempts are being made to have the highest tribunal get the case again and for that purpose it is hoped to have signatures, totaling 3,000,000 ready to present to Gov. Talmadge of Georgia asking the youth's freedom.

Increased relief appropriations which resulted in his arrest and conviction. He called for a united front on the part of both white and Negro workers as the sole means of remedying class injustices and getting labor its just due.

THE CHURCH IN GARY

Gary American
FOR THE past few weeks the citizens of Gary have been witnessing a most deplorable kind of activity among certain members of the ministry. One pastor has been fined and sentenced for beating an aged widow, another has been ousted because he was attempting to give too much private solace to the women, both married and otherwise, in his flock, a third recently staged a farcical house-cleaning after some of his young members saved their collection money and went instead to hear Duke Ellington, and a fourth who was supposed to preach a funeral sermon ignored the dead and launched a tirade against dancing.

It is obvious that this sort of thing is not going to bring in members or restore the church's tottering prestige. The American knows full well that only a fraction of the city's clergy are included in the above list, but these few are enough to detract from the good accomplished by the sincere and upright leaders of the church. And before we go further, we suggest that the pastors who really want to help mankind (as opposed to those trying to make an easy money racket out of religion) band together and start a revival to save the Judases among themselves now posing as ministers of the gospel.

For the moment we shall not dwell upon the discussion held at the ministerial alliance on ways and means to prevent the youth from attending dances, particularly on Saturdays and Sundays.

Let us turn to the case of the Rev. Mr. Lewis who has taken an appeal from his fine and jail sentence. It is bad enough for a minister to be brought to trial and found guilty of a cowardly assault upon an aged woman. But what makes it doubly bad is the fact that some of Gary's leading preachers are trying to use every iota of their energy in an effort to have their fellow-parson liberated. By their actions they put the stamp of approval upon a beating administered to a widow and apparently consider it all is for the greater glory of the church. These same pastors who apparently want to pin a hero's medal on Rev. Lewis are leaders in the movement to chastise the dancers. There is certainly something wrong with this picture.

Another part of this picture puzzle shows a "house cleaning" held at the First Baptist church. According to information received by The American, the stage was laid in advance for the pastor to show leniency with the dancing members of his flock, but he was to be prompted into severity by one of the good sisters well rehearsed in her part beforehand. Anyway, it worked. And it appears now that First Baptist members will think twice before they skip services and turn their collection money over to a foul demon like Duke Ellington—who is merely one of the world's greatest contemporary composers and musicians as well as a man in whom the whole race should take pride—instead of putting it into the collection plate of an institution many of whose leaders seem asking for bigger and better Rev. Lewises.

In still another corner of this crazy picture gaze upon the Rev. W. T. Paulk, recently ousted shepherd of the A. M. E. Zion church at 19th and Jackson, who posed as the conductor of funeral services over the remains of Henry Evans. Evidently the minister forgot why he was present because his time was taken up with a tongue lashing administered to the young who go to dances.

From Rev. Paulk one gets the rest of the picture puzzle. He told how the Interdenominational Ministerial Alliance spent most of its meeting period this week trying to find some way of keeping the people from attending dances on Saturday night and Sunday. As to why, if dancing is wrong, it should be abolished only on Saturday night and Sunday was not made clear. But what everybody did understand was the inference that dancing Saturday night cuts down church attendance Sunday morning and therefore the collection, with the same thing being true for dancing Sunday evening.

The alliance finally decided the solution lay in keeping away the female of the species from the dance. We bow to its logic. But it seems none of the assembled divines had heard of the fable in which the mice hit upon the idea of belling the cat in order to keep from being seized by surprise. The same question holds good in both instances: how can it be done?

Our pastors need to go nowhere to see why dances outrank the church. If it be true that charity begins at home, then let the ministers look on further than their own doors. People will go to those things that interest them most. How many Gary pastors are making a serious attempt to attract and sustain the interest of the young? How many have a constructive civic and social program destined to help the Negro in every day life? In what church can one go without hearing a longwinded dissertation on either ancient Moses or the golden streets of heaven instead of Christianity as applied to the modern world about us?

Nor does it add to interest if the whole service is secondary to the collection and several of these are taken upon the slightest pretext. It is a tribute to the religious impulses of the public that men and women still attend church when they know they are going to be bled to death financially for the doubtful privilege of hearing some alleged minister of the gospel shoot off his mouth over something he too often knows practically nothing about.

Fit all these jig-saw pieces together and you have a mighty plain reason why the church in Gary is steadily losing ground. And as the matter now stands, if the dancers who skip service will double their donations the following Sunday it will probably be all right.

A NEW CREED FOR THE NEGRO.

One of the most interesting sessions of the National Baptist Convention, Inc. was held last Friday night at which the subject of discussion was the economic plight of the Negro.

Dr. R. R. Wright, jr., president of Wilberforce University told of the program of the recently formed Federal Council of Negro Churches of which Bishop Reverdy C. Ran-

som is the head. He explained that this new organization is a sort of federation of all the various religious denominations among colored people in this country for the purpose of advising and planning out the general welfare of the people and the making of a united effort to bring the 6,000,000 Negroes outside

the church into some church organization. But the most interesting address of the evening was by Dr. W. E. B. DuBois, formerly editor of The Crisis, and now a professor at Atlanta University. Dr. DuBois reiterated his position in the matter of taking advantage of segregation and organizing an economic board of control within the race.

He stated that such a board would have to be composed of the "talented tenth"—those who had been fortunate in securing higher education or some special training—and made a plea to the church to lead the way in instilling into this group a real spirit of service.

It was only too true, said the speaker, that the majority of Negro college graduates had gotten away from the idea of unselfish service and sought only to get enough capital for their personal ambitions. These young people must be reformed and made to realize that they can best serve themselves by serving others of their race and country.

In conclusion, Dr. DuBois offered a new creed for the Negro, the gist of which was that while we abhor the idea of segregation it is nevertheless a fact in this country and we must use it to our advantage, in giving jobs to one another, in building up various types of business among ourselves, in uniting our buying power and using it to our racial advantage, in politics and in matters of religion.

It seems that Dr. DuBois has really come over to the economic theories of the late Dr. Booker T. Washington and by his advocacy of such a program is proving he is not the cold and selfish intellectual that he has been painted, but in reality is making an unselfish attempt to lead the race to better times.

Church - 1935

THIS GUEST editorial feature is open to our readers, regardless of station or training. The only requisites are clear, concise English and an important message of not more than 250 words.

A Black Madonna

McDonald Rawlins,

THE MODERN Negro trend seems at last to be embracing the inevitable Black Madonna, conceived by the late Archbishop George Alexander McGuire, founder of the African Orthodox Church and Theological Seminary. How the Negro endures the magic of worshipping a foreign Madonna without bursting his head is beyond my comprehension, especially in view of the fact that magic is being removed from all avenues of endeavor.

When man removed magic from alchemy and studied the laws of the elements, chemistry was born. When man eliminated divination from astrology and learned the laws of the stars, astronomy developed rapidly. When the Negro dares to worship a Black Madonna and study the laws of religious life, similar progress will be made in that sphere.

Theology, queen of science, began with the unknown. It has postulated the existence and attributes of God, and thus based its whole structure on a supposition. The Black Madonna begins with the known phenomena, namely, the religious experience of the Negro, and works toward the unknown. He will have a finer assurance in discovering God by worshipping a Black Madonna.

Denominationalism is not religion. Every religion began with man's personal religious experience. Continue the stultification of the Negro with a belief in a Madonna of another race and you place his religion in the same category with alchemy and astrology.

UNION RELIGIOUS SERVICES
The Negro church has been the greatest factor in racial development from the earliest attempts toward building group solidarity. Out of the Negro church came the many other organizations which have played their part in achievements of culture and intellectual development of the race.

The influence of the Negro church has been far reaching and has been felt in many ways throughout the length and breadth of this land. The ministers of this city apparently realize that fact which can be seen in a recent movement known as union services. These services are held every Sunday night at one of the churches that compose the union. A minister and his choir has charge of the services with the members from the various churches taking part in the spiritual side of the services. This movement marks a degree of progress and is a sign of close relationships coming about between denominations and the Negro population as a whole in Kansas City, Kansas. It is evidence that the Negroes are learning that a house divided cannot stand. A new day can be seen from this move here in this city where there exist so many small factions, each working in a different direction and getting nowhere. It was the church that brought education to the Negro down in the hills of Sunny Tennessee and Mississippi. It was the church that brought about our lodges and places of business. It was the church that gave us a place in the social and civic development of the nation. And it obviously will be the church to break down hatred, political differences, ignorance and all of the other nonsense that breeds factions here and factions there in our city. It will be the church who will point out that as long as these factions here and there exist, the Negro's progress in this city will remain static and other groups will be marching on with time.

We are glad to see the ministers of this city start this movement and we congratulate them. A new day is at hand and great progress will be made as a result of the union services.

General.

MCDONALD RAWLINS, a resident of Brooklyn, is an elevator conductor (he calls it conductor). While answering calls or waiting for them he finds time to develop a philosophy of life. Here is a sample.

Hecklers Annoy Dr. Imes; He Quits Forum Platform

Afro-American

Questioner Sore When
3-2-35

Pastor Declares Belief
in Resurrection Story.
Baltimore

DR. IMES WALKS OUT
AS HECKLER TALKS

Book of Genesis Is Poetry,
Not History—Minister.

NEW YORK. — "Religion will never disappear for it is in the very groundwork of human nature."

These words were uttered in an atmosphere tense and crackling with questions from an audience made up of Communists, agnostics, and at least one believer in Mohammed, by the Rev. William Lloyd Imes, pastor, St. James Presbyterian Church, who spoke on "Religion in a Changing World," at the Harlem Interracial Forum, at 207 West 137th Street, last Saturday evening.

At the end Dr. Imes walked out of the meeting when the audience got out of control.

"When men make a fetish out of unbelief, they have a religion," Dr. Imes replied to a questioner who was seeking to justify his own unbelief in religion.

In Trying Times

Reading from a noted writer, Dr. Imes elaborated on the idea that seldom has religion passed through as trying a time as through the last half century, for after the simple belief in Sunday schools, picnics, and the feeling that "God's in his heaven; all's right with the world," Genesis began to clash with geology.

More boys and girls went to college and some began to talk religion in terms of socialism and gymnasium halls. Religion, "in self-defense," became a business, and evolution became a well-settled theory.

"Religion," he continued, "has begun to criticize itself."

Recommends Books

To show critical thought of great minds on religion, Dr. Imes recommended to the audience such books as "The March of Faith," by Winfred Garrison; "Beliefs that Matter," William Adams Brown; and other books.

Quoting one of the writers, he corroborated the statement that in spite of its inadequacies religion has endured. "True religionists can learn from honest opponents," he declared.

A questioner wanted to know "what is religion?"

Religion An Attitude

Mr. Imes replied that "religion is a man's attitude toward God, himself and his fellowmen."

"Should a man follow a belief that had not been proved?" was the next question.

"A man has a perfect right not to follow a belief that he had not proved to himself—but he should be sure it hadn't been proved," was the reply.

Someone questioned about the description of the Creation as given by Genesis.

"Genesis is a poetical description of the creation with man as the highest form, but it was not meant to be scientific," Dr. Imes responded.

Asked About Resurrection

Other questions were asked and answered after which there followed a ten-minute discussion from the audience. During this period a man asked Dr. Imes: "What do you think about the resurrection of Christ?"

Advising the questioner that time wouldn't allow a full discussion of the question, Dr. Imes started to emphasize the significance of the "spiritual" rather than the "physical" resurrection. But at this point he was interrupted by the questioner who suddenly became a loud-voiced challenger, not only of what the minister was saying, but of Dr. Imes himself as a minister.

Leaves Floor

Dr. Imes replied tersely to his opponent but the questioner grew more vehement. At this point, Dr. Imes thought it best to excuse himself from the meeting. This he did, leaving his antagonist still standing on the floor talking.

After the minister's departure, the leader of the meeting and another member expressed regrets that such rude interruptions had been accorded Mr. Imes's discourse.

"In Sheer Self-Preservation the Negro Clergyman Is Forced to Repudiate the Christian Church"

EDITOR THE CHRISTIAN CENTURY:

SIR: Your arresting editorial, "A Federal Curb for Lynching," is particularly welcome in view of the amazing silence of President Roosevelt. Perhaps in America as in Germany we may discover that the really stubborn opposition to the mob spirit will come out of the resources of religion.

—12-35

I wish I were more sanguine that your attitude is representative of organized Christianity and of Protestantism in particular. In considering any social action by the churches, however, a vast section must be discounted because its religious insights descry a world impossible of redemption. One is not optimistic over liberal Christianity, because it is usually too passive in confronting social evils. In the matter now pending of extending security to the lives of American citizens, liberal churchmen have "gone on record as favoring its passage," adopted insipid resolutions, rejoiced in their broadmindedness and retired to their sheltered retreats to enjoy whatever creature comforts they have left. Meanwhile, violence against "children of the Most High" increases in every community. Liberal Christians seem to feel that the world is saved by good will.

problem cannot be solved apart from the basic reconstruction of society. Hesitancy at this point is necessary because the present attitude of the church rests on a slave psychology. It is possible to be liberal about theology and industry and yet traditional in race relations.

There is the probability of the transference of the racial temper of the church over into any new order. Communists have not been unanimous in accepting Negro members. Certainly social legislation advocated by the government does not propose to disturb the status of the Negro. The Negro gains by being a part of the whole, but economic disfranchisement continues with tacit governmental approval.

If the Costigan-Wagner bill is defeated, the Christian church must accept responsibility. Its involvement in the social system is no justification of the church's apathy. The church, especially Protestantism, helps to build the social system. The bald fact is that the decision on the bill will be reached by a congress the vast majority of whose members are attached to some branch of the church. They would act if the church provided the motivation. One is frankly cynical of the concentration of organized Christianity on any public issue requiring courage or sacrifice. The church, too, has vested interests and the urge to conserve them. Radicalism, proclaiming irreligion, has gone ahead of the church with astonishing frequency, because radicalism has no institution to preserve.

Zion Baptist Church,
Dayton, Ohio.

Raleigh, N. C. Observer
July 19, 1935

NEGRO CLERICS ASK ETHIOPIAN FREEDOM

Ministers Conference Passes Resolution Protesting Italy's Designs

While Negroes in New York's Harlem were mobilizing to the defense of the world's only independent Negro government, Negro ministers from all parts of North Carolina here yesterday voted a unanimous protest against Italy's designs on Ethiopia.

Assembled at the fourth annual session of the Shaw University Ministers Conference, the Negro preachers passed the following resolution:

"We wish to voice our profound concern at the tension now prevailing between the Italian and Abyssinian governments and the apparent determination of Italy to attempt the subjugation of the people of Ethiopia. We pray that a passionate love of the peoples of the world for peace and justice will voice itself so powerfully that the Italian nation will be persuaded from its apparently selfish and indefensible design."

The two-day conference was closed with an address by Dr. E. McNeill Poteat, Jr., of Raleigh on "The Church and Foreign Missions." Wednesday's program included addresses by Hilyard Robinson, Washington architect, on church architecture, and by Dr. Shelton Smith, professor of religious education at Duke University, on "God

The Negro is growing impatient with the involuntary cross. The incompetence of the church is alienating intelligent Negroes. Trained Negro clergymen are finding Langston Hughes' "Good-bye Christ" an incoherent reaction of a disconcertingly large number of Negroes. In sheer self-preservation the Negro clergyman is forced to repudiate the Christian church. He can preach the full gospel of the kingdom only by proclaiming that organized Christianity is unchristian. He cannot present a cogent rationalization of the behavior of the church as the embodiment of the mind and spirit of Jesus. The new Negro leadership is either indifferent or hostile to the church.

Critically minded Negro clergymen find forgiveness for the church in the awareness that the church is too impotent to perform the function of building a free and a just society. The Christian church is trapped. Its institutionalism is so related to the existing social order that it must preach one gospel and practice another. Enlightened Negro clergymen concede that the race

H. LAURENCE MCNEIL.

and the World Today." Symposia on church organization and administration were conducted by Dr. O. S. Bullock and Rev. W. C. Somerville of Raleigh.

Church - 1935 I

General

THE CHURCH AND THE NEGRO

~~Christian Recorder~~

Christian Recorder penings, that the colony of Georgia, later to it is a fact that there are to-day 25,000,000 I have observed within the past two decades an increased indifference approaching even hostility to the church on the part of certain young educated Negroes. They would cast ~~the~~ ²⁸⁻³⁵ ~~the~~ ^{the} church of their fathers country largely by the invention of the cotton gin as superstitious and other-worldly, and spurn it. It is a fact that more Negroes are members of some Christian church in proportion to their population than are whites in the United States, 4,000,000 in 12,000,000 in the United States, 4,000,000 in Central and South America. These Negroes have become the keystone in the great tower of Negro Christians in the Western World—slave-holding strength, made the most vigorous protest against the introduction of the West Indies and 11,000 in Central and

This group has seldom taken time to study had proved unprofitable in the North, and have sent Negroes as missionaries. the slave plantations of the South. Slaves Christians and all the large Negro churches the church in its relation to the Negro in except for furnishing personal servants. It is one of the greatest in America, and in its impatience have lost a slaves had 1, 1, 1 great deal.

The Church and Negro Slavery

The church is to a great degree responsible for slavery in America. Las Casas, a Spanish monk and an apostle to the Indians in the early part of the 16th Century, seeing that the Indians did not make good servants for the planters of the new world, suggested to the King of Spain the desirability of sending Negroes from Africa to the Spanish possessions in America. His argument was that such importations of the heathen blacks would give a chance for their conversion to Christianity, and at the same time furnish a tractable, profitable labor supply for the United States, to the West Indies and South America and began to become the scandal of the world with the Pope and the wholesale importations of Negro slaves began; thus slavery became widespread in the islands of the Caribbean Sea, long before it was introduced by the Church.

The Negro got out of slavery in the United States, completed in 1787, prohibited the slave trade after 1808, and Eli Whitney's invention of the cotton gin in 1791, slavery would probably have disappeared.

The Negro got out of slavery in the United States, completed in 1787, prohibited the slave trade after 1808, and Eli Whitney's invention of the cotton gin in 1791, slavery would probably have disappeared.

Slavery Was Opposed by the Church

Slavery Was Opposed by the Church greatest contributions to American life. He got the spirituals, which some have called the American music, which certainly are the most 35 produced. The Negro's religious expression, born of the schenning priest playing in the hands of the wealthy planters in the slavery and privation and unfulfilled longing for a name of religion. Others have thought he had great influence in the South. The spread rapidly throughout the colonies was a sincere, though naive, religionist with Negro, shut off from education and politics as it may appear, Massachusetts, which after I rather agree with the latter. Certainly he treated on God, and became an expert in God of slavery, welcomed it with outstretched greater cruelties of the plantation system as young Negroes (superstitiously so say the arms and the Yankee trades were most enterpriseing in the traffic with slaves—supply. But in spite of what their slaves, spiritual insight.

terprising in the traffic with slaves—supply. But in spite of what people may think of them. They invariably sang "You may have God and to walk with Him. He was real to
ing the South with regular consignments, the pious or scheming priest, it is a fact that all the world but give me Jesus." And many
Strange also in the light of subsequent hap-slavery was a means of converting the Negro, were the masters who, professing Christian-
ty, envied t

The Church Helped Free the Negro

But it was the spirit of Jesus, organized by their white masters, that even the Negro's most invigorating stimulus, ever about the freeing of the slaves. It is a matter of record that the first formal protest made against ~~slavery~~ was made in

THE CHURCH AND THE NEGRO

Christian Science I have observed within the past two slave-holding strength, made an increased indifference approaching orous protest against the

even hostility to the church on the part of slavery into its territory, certain young educated Negroes. They The slave system was largely by the invention of their fathers country (in 1791) by Eli Whitney.

as superstitious and other worldly, and sprung up in the church of the white majority as too inane; Massachusetts, then living in the slave plantations of the cotton, and made aman and hypocritical. They find themselves gin made profitable therefore in the pathetic position of the man of cotton, and made aman with no satisfying religion.

This group has been...
the church in its relation to the Negro in except for runnings
slaves had been almost
England and the Middle
setts, New York, Penns

The Church and Negro Slavery

Slavery Was Opposed by the Church

ribean Sea long before it reached the mainland of America to any appreciable degree. Slavery spread all over the islands of Santo Domingo—Haiti, Cuba, the Virgin Islands and others. In 1619 it was introduced into the English colony at Jamestown, Virginia—and spread rapidly throughout the colonies—from Massachusetts to Georgia. Strange as it may appear, Massachusetts, which afterwards became the most bitter opponent of slavery, welcomed it with outstretched arms and the Yankee trades were most enterprising in the traffic with slaves—supplying the South with regular consignments. Strange also in the light of subsequent hap-

The second thing which came out of the slave regime was the Negro church organization, which to-day is the most powerful. Sarcastically, many a young Negro to-day says in the language of their fathers: "Truly religion is the opiate of the churches; they were timid and followed afar off, groes and yields an influence in the affairs of the Negroes." It has lulled him to sleep to all his other interests except the church; made freedom seem like a dream, and caused him to become the satisfied serf of society. But it was the spirit of Jesus, organized and unorganized, which brought about the freeing of the slaves.

Negroes have been so thoroughly Christianized by their white masters, that even the Negro's most invigorating stimulus, everabout the freeing of the slaves, to-day it is hard to get them to consider anything it be granted that some have wanted. It is a matter of record that the first formal protest made against slavery was made in

The Church Helped Free the Negro
As the Church helped enslave the Negro, it also helped to free him. It did not go at it in a direct straight line. Some of the churches were timid and followed afar off. Some of the leaders in the movement for freedom were not avowed churchmen. Many were impatient at the attitude of the Church, which seemed inconsistent with the ideals of Jesus. But it was the spirit of Jesus, organized and unorganized which brought about the freeing of the slaves.

1789 in Germantown, Pennsylvania by a prohibiting Negroes from being taught or despised them, hated them, and heaped all group of Quakers, who consistently fought from imparting learning. Outside a few manner of calamity on them. No soldiers until they crystalized the sentiment of their Negroes whose masters clandestinely taught ever went to war with more devotion and communion against the slave system. Thous them in defiance of the law, and a few other courage than these brave volunteers for ed- ands of slave holders, under the impulse of Negroes who got their learning from Ne-ucation.

Christian conviction voluntarily manumitted groes, the former slaves were turned out of This was long before the Southern states their slaves and many sent them to Northern slavery a dense, ignorant mass. The pathos began to see their duty to support the edu- communities, frequently supplying them with of the situation was intensified by the fact cation of Negroes. Indeed it must be said lands and funds. It is a fact in 1860, that the great mass of Southerners, having that the Southern wing of the Christian before we had entered the war which ended been beaten in war, deprived of their proper church with rare devotion and sacrifice, join- slavery, there were about a half million free ty in slaves, were hostile to the Negroes and ed in the education of the Negro long before Negroes in this country who represented over many sought to re-inslave them through the states did. And the weak Negro churches 10 per cent. of the entire Nation's Negro pop- force and through legal subterfuges. of the North also joined the procession.

ulation. There were at that time Negro But the cry of the freedmen was heard by Negro African Methodists established Wil- slaves. It is a fact that every church went the churches in the North, and while many berforce in Ohio, Allen in South Carolina, on record against slavery, and some of the so-called carpet-baggers went South for per- Morris Brown in Georgia, Edward Waters in larger churches split on the slave question. sonal, political and financial benefit, the mis- Florida, Kittrell in North Carolina, Paul It is a fact that the South was not unani- sories of the churches went to carry light Quinn in Texas, Shorter in Arkansas, Tur- mous on the question of slavery; that there and learning. With the Bible in one hand ner in Tennessee, Payne in Alabama, Camp- were minorities all over the South, led by and the school book in the other, the church bell in Mississippi, Western in Kansas, etc. Christian churchmen, who opposed slavery people made the most heroic and dramatic The African Methodist Episcopal Zion Church Southern churchmen had arranged for re- attack on ignorance made in modern times—established Livingstone College in Salisbury ligious teaching and preaching for their Ne- an attack, a crusade, which could not have N. C., and others; the Baptists, Central Col- gro slaves, and in spite of the slave system been made at that time except under the urge lege in Georgia, Virginia Seminary in Virgin- there were many fine personal attachments of religion.

While John Brown and William Lloyd Gar- Every church of major strength organized in Jackson, Tenn., etc., etc. It took the rison were not outstanding as churchmen, for the crusade. The Methodist Episcopal churches nearly a generation to educate the Phillip Brooks and Henry Ward Beecher Church organized the Freedmen's Aid So- state to the support of Negro education. And were outstanding ministers of the gospel. And ciety; the Baptists organized the Home Mis- even to-day many of these churches are hero- Harriet Beecher Stowe, whose "Uncle Tom's sion Society; the Presbyterians the Home ically bearing the burden which should prop- Cabin" did more than any one effort to Mission Board; the Congregationalists the erly belong to the states. Arouse the people against slavery, was the American Missionary Society. daughter, sister and wife of a minister in These churches established schools all over the South. The America Missionary So- Thus I have given in outline something of ciety established Atlanta University, Fisk, Talledega and numerous others. The Bap- what has been the relation of the Church to the Negro in the past. What of the future?

The Church Pioneered In Negro Education

January 1, 1863, Abraham Lincoln, President of the United States, issued the proclamation which freed the Negro slave in all states and parts of states then in rebellion against the United States. This meant general emancipation.

But emancipation meant new tasks confronting the Nation. President Lincoln had mentioned one of these problems in the Pro- clamation itself when he advised the freed slaves were to a large extent ignorant. Only two major institutions in the North were men and women of the North and South, open to them — Wilberforce University in Ohio and the Institute for Colored Youth in Pennsylvania. In the South there were on the statute books of most of the states laws

What of the Future?

Raleigh, N. C. Observer
April 26, 1935

INSTITUTE FOR NEGROES

Kinston, April 25.—An institute for Negro ministers and church workers in session here since Monday will come to a close tomorrow with an address by Dr. Mordecai W. Johnson, president of Howard University, Washington, D. C. The sessions have been attended by hundreds. White and Negro educators and churchmen have delivered addresses and instructed classes. Another speaker tomorrow will be Dr. N. C. Newbold, of the State Department of Public Instruction.

WILL CONCLUDE TODAY

Hardshell or Primitive Association.

Church - 1935

Americus, Ga., Tri-County New
October 18, 1935

**ABOUT ONE THOUSAND
COLORED PEOPLE MEET**

DeSOTO, GA., Oct. 17.— One of the largest gatherings among the colored folks ever held here, was the Hardshell or Primitive Association which began Friday and lasted through Sunday. Sunday was called "Home-coming Day," and members of this church came from New York, Connecticut and other eastern states as well as Florida and Alabama. It was estimated that a thousand people were present Sunday. Good order was maintained throughout the day.

Church-1935

~~United~~ Methodist Church.

Sylacauga, Ala., Advance
August 22, 1935

**NEGRO'S STATUS
IS UNION ISSUE**

Chicago — The Negro's place in the proposed new "United Methodist Church" was a major question before church leaders who gathered to complete the groundwork for union Thursday.

The issue was involved in a regional conference set up suggested as a new feature in the united denomination.

It promised debate even more lively than the three-hour argument that ended with tentative approval Wednesday of the "United Methodist Church" as the name for Wesley's reunited followers.

Negro Methodists would be given a regional conference of their own under a constitution submitted to a joint commission of the Methodist Episcopal Church, the Methodist Episcopal Church, South and the Methodist Protestant Church.

This conference, like the five regional units into which white communicants would be divided, were proposed as additions to the three general conferences now in existence.

Opposition to separation of the Negroes on the grounds of discrimination was heard among the conferees.

Emphatic denial of any attempt to discriminate against the 300,000 Negro churchmen was made by Bishop E. D. Mounce, of Charlotte, N. C.

Church-1935

M.E.

Bishop R. E. Jones Of Methodist Episcopal Church Accused Of Agreeing To Jim Crow Policies

Charge That Negro Prelate
Favored Discriminatory
Practices At Conf.

~~SPLIT 75 YRS. AGO~~
~~Unification Policy Was~~
~~Favored By North And~~
~~Opposed By South~~

(Special to The New York Age)

CHICAGO, Ill.—When the committee on conciliation representing the several branches of the Methodist Episcopal Church met recently in Evanston to consider the question of merger behind closed doors, the Jim Crow question was debated.

A large number of northern white delegates expressed themselves as being in favor of upholding the tenets of the Christian religion and giving the colored members a square deal. But the delegates from the M. E. Church, south, were there to see that colored Christians were permanently Jim-Crowed, and rallying to their support was Bishop Robert E. Jones, one of the few colored bishops in this connection.

Bishop Jones is reported to have declared that the jurisdictional plan was acceptable to him and his people. In other words he publicly announced himself in favor of the present policy of the church.

A white Methodist who had fought for the blotting out of the color line and who heard Bishop Jones make his statement, said that position on several topics in social life he never was so disgusted in his research. One question on the list was the housing segregation issue.

Several white leaders of the church came out strongly for the vote of the laymen with a three-to-one vote for no discrimination. The strongest plea for justice was wired by Dr.

The conference went on record by an overwhelming majority as being opposed to any discrimination in educational, political or economic segregation against Negroes, and worded a strong protest against the threatening invasion of Ethiopia by European powers.

In connection with the latter attitude the convention discussed a stand of preparing no more chaplains for war purposes.

Lewis Oliver Hartman, editor of Zion's Herald, independent Boston Methodist weekly, who wrote in part:

Any plan which should contemplate the separation in a regional jurisdiction of the Negro members of the Methodist Episcopal Church from their white brethren, or provide for anything less than straight equality of treatment for both races, would constitute a violation of the fundamental rights of the colored man, and would be directly contrary to both the spirit and teaching of Jesus of Christ."

The split in the denomination occurred over the question of slavery nearly seventy-five years ago.

SEGREGATION IS ISSUE AT MEET

Methodists Split Over Residence Clause, But Vote Open Session

Despite the fact that the laymen gathered at the Northeast Ohio Methodist conference voted three to two for discrimination in residential restrictions where Negroes are concerned, both ministers and

laymen passed several resolutions tending to diminish segregation during the session at Lakeside last week.

One of the more interesting developments of the church con-

SCORES CHARGE NEGRO MEMBERS WILL SUFFER IN UNION OF METHODIST CHURCH BRANCHES

have given the plan a generous approval and others have been rather cautious about sanctioning the merger. However, there seems to be a great wave of disapproval from the Negro press. These gentlemen of the press, fear that there has a letting down of the Methodist church, from its old time standard, rather than give up their slaves. Nevertheless, all through the Civil War, the Reconstruction, the subsequent period up until now, the old church has remained firm in her stand.

During those earlier years, when the race was passing through those eventful Reconstruction days, the church sent millions of dollars into the South to found schools and, or any union where our old colleges, and thousands of earnest friends and our erstwhile enemies men and women spent their lives hobnob together. "A burned child helping the black man, gets upon fears the fire".

his feet. Since that time the church has acted as a sort of liaison between the races. Colored people, for there has not been in all walks of life have ever been time enough for us to hear enough grateful for this services. In fact, of the pros and cons. But taking many have had the same grati-tude for the Methodist church that counts, it is something like this: they have had for Abraham Lincoln and the Republican party. separate divisions, Northeastern and Southeastern, North central and South central, Western and one of the southern Methodist church composed of only colored confer-

with the parent body, but it was about 17 years ago that the move. Negroes hold membership, there ment got on foot in earnest. Duration will be no change. We have such ing the past summer a commis-sions like those churches in New sion, composed of 45 churchmen, York City and in California. Claims Newspapers Unfamiliar met in Evanston to iron out this hundred year old wrinkle. The result was a feasible plan of unifica-tion, composed of 45 churchmen, York City and in California. Judging from what one reads in the pages of many of our colored weekly publications, many writers are woefully unfamiliar with the present set-up of the Negro in the Methodist Episcopal church. To those persons I might say that

the Negro today has separate local churches, composing separate annual conferences. At the general conference of the denomination, the colored conferences have delegates who sit on equality with those of the white conferences, and with the same proportion according to membership. The whole church is divided into areas, giving each bishop an area. Bishop M. W. Clair and Bishop R. E. Jones, the colored bishops, have areas composed of colored conferences. But at the General conferences the Negro bishops take their turns with the whites in presiding over that body.

Now, with the wildest stretch of my imagination, I cannot see where the Negro has lost anything by the new plan. The Negro regional conferences will be on par with the others, and the Negro bishops will take their turns in presiding at the super-general conference, that meets every six years, right along with the whites.

Instead of the colored people loosing by this "New Deal", it seems to me that they have made a distinctive gain. In these regional conferences, they will elect their own bishops and elect those whom they want, without the meddling of the white delegates. Our people have been deplored the fact that white people chose our leaders and poured them down our throats. This would mark the end of that custom—if there is such.

Points to Contact With "Best Whites"

It would give the colored members of the Methodist church this same advantage boasted of by the distinctive colored Methodist bodies. The A. M. E.'s the A. M. E. Zion's, and the C. M. E.'s, claim that the working together with themselves, gives them a greater opportunity of developing themselves along all lines—especially along the line of self-expression. Then they would have that added advantage of contact with the best class of white people, in the general conference, and in other avenues where the denominational lines cross.

Probably, there would be no greater gain than that of the contact of the best colored men and women, with the best white blood of the South on equal terms. In the general conference, the black man of New York and New Orleans, would sit side-by-side with the white brother from Boston and Birmingham. Here the best minds

Many M. E. Leaders Approve Many of our colored leaders

of both races would help work out those knotty problems that have defied solution. It seems to me that this is a fulfillment of the prophecy: "The lion and the lamb shall lie down together."

Kelly Miller "Half-Cocked"

The renowned Kelly Miller, who is usually a pretty straight shooter, went off half-cocked, in a recent release to the press, on this subject. He became "all het up", now at last proposed for a reunion to include because this unification plan did not only the northern and southern churches not include the distinctively colored denominations. Now, this was not what the committee was sent out to do. The commission was appointed to perfect plans for the unification of southern and northern Methodists.

As to the union with these colored Methodist bodies, I doubt if these Negro denominations would want to join such a union at this time. For a good ~~few~~ years they have been trying to get together the great amalgamation among themselves on a ~~possible~~ ³⁵ been accomplished.

Revised ³⁵ The gist of the plan offered by the fifty commissioners who met at Evanston is this: There shall be five jurisdictional conferences arranged on geographical lines. A sixth jurisdictional conference shall be created on racial lines, to be called the central conference, but to include all the Negro local conferences. The other five new conferences would include all the local conferences of their respective sections; the sixth that would include the Negro conferences in all the states.

As to those who have spoken so disparagingly of Bishop Robert E. Jones, I would say that surely they must not know the Bishop. Anyone who has casually watched his long career as editor of the Southwestern Christian Advocate, and as Bishop of his church, would not accuse him of "selling his race".

He has always lived in the deep south and spoke out openly in Zion's Herald, oldest of all Methodist weeklies, defense of his people. He has told to enter the first public protest against the plan the white south what he thought in any church periodical. Under the plan any about them, and "made them like t".

It is all right for the press to stand out and utter warnings to our populace, but it is vicious to cry "Wolf, wolf!" when there is no wolf. Dr. A. P. Shaw, in a very comprehensive editorial on the subject, in the Southwestern of September 5, gave this pointed paragraph:

"There is some foundation for fear from 'segregation', and 'Jim Crowism' on the part of Negroes who have suffered much from these sources, cannot be denied, but there is such a thing as being too fearful, or of carrying even a good thing too far."

Editor's Note:—Dr. Bethea lives at Hammond, Indiana, and is a well known layman.

BOSTON, MASS. HERALD

SEP 13 1935

AN ISSUE FOR METHODISM

Methodist unification is "a consummation devoutly to be wish'd." The church divided over the slavery question. The adoption of the plan now at last proposed for a reunion to include because this unification plan did not only the northern and southern churches not include the distinctively colored denominations. Now, this was not what the committee was sent out to do. The commission was appointed to perfect plans for the unification of southern and northern Methodists.

had been ~~lens~~ ³⁵ years. Had that question been out of the way, the great amalgamation might long ago have been accomplished.

plan of unification, but all their test laid ~~out~~ ³⁵ seemed to have gone haywire.

Now appears the difficulty which causes south and spoke out openly in Zion's Herald, oldest of all Methodist weeklies, defense of his people. He has told to enter the first public protest against the plan the white south what he thought in any church periodical. Under the plan any about them, and "made them like t".

a white conference would remain as is. But all churches and ministers that are members of Negro conferences would be prevented from future white affiliation and would be compelled to affiliate with this new central conference.

To this compulsory segregation Dr. L. O. Hartman editorially objects. Others probably will hold it to smack of Jim Crowism. For many years such segregation has in fact existed. It has become extensively a matter of practice. This plan would make the practice official. Zion's Herald stands for straight equality and bases its position on the teachings of the New Testament. It is not for a secular journal to instruct the church on such an issue but to the lay mind it might seem that the solution must be found by deciding in which direction the greatest good for the denomination as a whole.

Danville, Va., Oct.
October 18, 1935

Of Importance To Methodism

The thought that the Virginia Methodist Conference will adjourn its annual session without allusion to the dilemma in which Trinity Methodist church at Petersburg finds itself in regard to the repayment of \$125,000 principal and interest to the trustees of Virginia State College for Negroes is incredible. A great many Methodists feel that the denomination would suffer if the Conference ignores an issue of considerable importance, and that the question should be approached openly and referred to a committee for special consideration, probably with a view to refinancing the obligation.

It can be readily seen however by those familiar with Conference procedure that final action on a matter of such magnitude could not be expected at once nor could the Conference engage in the establishment of a precedent which might mean that in future the local financial difficulties of any church could be conveniently pushed into the lap of the Conference itself.

In this particular instance funds held by the white trustees of the colored school for investment were availed of by the official board of Trinity church as well as other funds in carrying out a major building programme designed to promote the cause of Methodism in Virginia. The intervention of the difficult era since 1928 when the loan was made brought about a situation which severely cut down the income by the church from its membership and the passing of time without retiring the obligation. One may feel sure that in some form or other the Conference as a church body will assure the college trustees the Conference as a church body will assure the college trustees the indebtess will eventually be retired. The fact that Dr. R. E. Blackwell who is president of the Virginia Inter-

Racial commission is also an influential delegate to the Conference now in session is an assurance, we believe, that an appropriate position will be taken by the parent body and that the singing of "Blest Be the Tie that Binds" will not bring the Conference to an end without its having openly approached a

white conference would remain as is. But problem which is engaging thoughtful consideration of the clergy and the laymen alike.

NEGROES WILL HAVE PART ON PROGRAMS

Communist
President of Howard University, Washington to Speak

One of the important discussions and other musical selections during the sessions. The college is supported by southern Methodists and the C. M. E. Church jointly.

"The Negro in the World Crisis," will be the subject of an address Tuesday morning by Dr. Mordecai W. Johnson, president of Howard University, Washington.

Dr. Johnson is a graduate of Morehouse College, Atlanta, and a Baptist minister. He is the first negro to serve as president of Howard University, a school for higher education of negroes.

A group of singers from the A. and I. state school for negroes, at Nashville will sing tonight.

Church - 1935

M. E.

Negro Minister on Institute Faculty

REV. RILEY TEACHES

BIBLE CLASS refrigerators for missionaries in the member of the faculty for the thirteenth annual mid-winter institute at the district. She told of the need of the First Methodist church this week. support of a day nursery in Japan. He taught a course in missions during the second period, with an average attendance of thirty-five in his work be the prayer special of the month.

This was the first time a Negro Mrs. A. W. Haddock whose father, had taught in one of these Epworth the late Rev. C. W. Infinger, was the League institutes. The theme of the founder and first pastor of the church institute was "Christian Youth Builds a New World." Elmer Adrian is local Methodist church.

dean and Virginia Woods is registrar.
Douglas, Ill., progress

June 20, 1935

DOUGLAS METHODISTS TAKE STAND FAVORING SOCIAL BETTERMENT

Methodist women of the local church are running true to the heritage of their mothers in fighting sin. Monday afternoon they took a stand

for cleaner movies and a Holy Sabbath; the outlawing of lynching and the illegal sale of whiskey. Georgia's church war, started because a bishop's wife owned slaves, will be taken up next week by leaders of American Methodism.

A United Methodism, creating the largest Protestant body in America, is the goal of a conference of commission presenting three Methodist factions which split when the nation was dividing for the war between the States. Efforts to cement the rift between the three groups—the Methodist Episcopal Church, the Methodist Episcopal Church, South and the Methodist Protestant Church have been carried on for almost two decades. A general spirit of optimism that their task will soon be accomplished prevails among the conferees for the sessions, scheduled for Tuesday and Wednesday at Northwestern University. Dean James A. James, one of the commissioners, said today.

With Mrs. W. T. Cottingham in the chair and Mrs. Walter Bryan secretary, the monthly business meeting was held. Mrs. W. T. Brigg opened the program with a timely designed to repair the damage done by the negro servants of a Southern bish-

votion. Reports from all departments were given.

Through the supply department Mrs. A. C. Winn received a nice cash donation. \$1.00 of it will go toward the fund which is being raised to buy

Ernest G. Richardson, the Rev. Edwin D. Mouzon, the Rev. Arthur J. Moore and the Rev. Harry T. Moore—will discuss these plans next week. Findings must be approved by the three general conferences to become effective.

Feud of a Century May End

The indications are that the centenary of the breach in the Methodist Episcopal Church, between North and South, will be observed by the final healing of that breach and that the Methodist Protestant Church, which had broken away at an earlier period from the parent body largely on the question of episcopacy and the sending of lay delegates to the annual and general conferences, will also come into the common fold, thus making the combined denominations the largest Protestant church in the United States.

The Methodist Protestant church favored the sending of lay delegates to the conferences, and since the time of its defection, the Methodist Episcopal Church has accepted and has long since followed that rule.

It was the question of slavery which brought about the separation of the Methodist Episcopal Church, South, from the Northern branch, which is known simply as the Methodist Episcopal Church. It will be remembered that early in the 1840's, the wife of Bishop Andrew of Georgia, before her marriage, inherited a few Negro slaves. Upon the marriage of the bishop he became, by operation of law, possessed of these slaves and equally under the law he was not permitted to free them.

But the abolitionist sentiment was bitter in those days. Northern conferences made it plain that they did not want a slave-holding bishop to preside over them. His position for many years was exceedingly embarrassing. Feeling continued to intensify until a separation of the Methodist Episcopal Church, South, from the Northern branch became an accomplished fact.

There are practically no differences in the confessions of faith and the discipline of any of the three branches of the Methodist church which are now about to become reconciled. Perhaps these differences in polity rather than creed were greatest in the Methodist Protestant Church, but its membership is small as compared to the two branches of the

Efforts Pushed To Unite Methodists, Divided By Slavery Issue Before War

op's wife back in 1839.

Feeling was particularly strong among Methodists on the slavery issue in those days, and the general conference of the church unfrocked the bishop whose spouse owned the slaves.

Southern Methodists sympathized, and formed a separate body at about the same time Presbyterians and Baptists Churches were suffering similar rifts for the slave cause.

During this same period Methodists in the border states, Kentucky, Maryland, and Tennessee, formed a third group in protest against government of the church by bishops. They called themselves Methodist Protestants, and chose "superintendents" rather than bishops to lead them.

This third group now includes only about 200,000 communicants, but with the North and South branches would form a denomination of 9,500,000 by far the largest Protestant unit in the country, Dean James said.

The latest series of conferences towards reunion began in Chicago last August, and continued in Louisville, Ky., in February, where plans for union were drafted.

With 39 laymen and clergymen, the six bishops—the Rev. William F. McDowell, the Rev. Edwin Hughes, the Rev.

Methodist Episcopal Church.

The one thing that has kept the two larger of union and the feud of a hundred years bodies apart has been the same thing that will come to an end. caused the original breach, that is to say, the Gastonia N. C. Gazette Negro question. In the South the Negroes have always had their own churches and their own bishops and conferences. In spite of the identity of articles of faith and discipline, the white and Negro churches have been as entirely separate as if they were two different denominations.

In the North the situation has been different. Where the Negro population justified was a major question before it, that race has had its own churches, but in church leaders who gathered to many cases the two races worshiped together complete the groundwork for union in the same church. More important was the issue was involved in a fact that in the annual conferences white and Negro delegates sat together and it was noted as a new feature in the united infrequently the case that a Negro bishop presided over the conference.

It promised debate even more lively than the three hour argument that ended with tentative the largest measure of social equality and approval yesterday of the United Methodist church" as the name those who did not want the Negro given any consideration whatever. Speaking generally, Negro Methodists would be given however, there can be no doubt that theen a regional conference of their Methodist Episcopal Church, which is to say own under a constitution submitted to a joint commission of the Northern branch, has been anxious to segregated the Negroes into churches and conferences of their own, and under the plan proposed, this will be brought about, except that in the general conference, Negro delegates would still be admitted. The country communicants would be divided, as a whole will be divided into several regional units into which white gates would still be admitted, of which the area south of the Mason and Dixon line and east of the Mississippi would be one.

Opposition to separation of the negroes on the grounds of discrimination was heard among the accepted the principle of a Judicial Council, conferees. Emphatic denial of any attempt to discriminate against the Supreme Court of the United States. In 1900 negro churchmen was made accidentally, Orville A. Park of Macon is one by Bishop E. D. Mouzon, of Charlotte, N. C.

"We intend to give the negroes more than they ever had before," he said.

The Northern branch has had no such tribunal, the college of bishops having jurisdiction in those matters.

Broadly speaking, as we have indicated, it is the Negro question which has kept the two branches of the church apart since 1844, "Things are moving along quite and it is believed that by 1944 a reunited church may become an accomplished fact. To do this it is necessary that the general conference of each branch of the Methodist

Episcopal Church and the Methodist Protestant Church, shall ratify the terms of union, and that three-fourths of the membership of the churches in each branch shall ratify the action. The last general conference of the Methodist Episcopal Church, South, endorsed the articles of union, as did a majority of the church membership, but ratification failed of the necessary three-fourths. There are strong reasons for believing that the members, when the question is once more presented through

the annual conferences, will be found in favor of union and the feud of a hundred years caused the original breach, that is to say, the Gastonia N. C. Gazette August 15, 1935

Negro's Place In Proposed United Methodist Church Is Major Issue

Clair and Jones Give Approval to M.E. Merger

Methodists, North and South, to Unite After Seventy-Year Split.

GROUP WOULD HAVE SEGREGATED UNIT

Five Other Units Would Be for Whites Only.

EVANSTON, Ill. (Special to the AFRO)—A separate regional conference for colored people has his approval of the M. E. Church told delegates of the joint Methodist Conference in unification here August 15.

Delegates appeared relieved as the bishop spoke. To them it meant the solution of the troublesome race question upon which white Methodists, North and South, split seventy years ago.

BISHOP CLAIR APPROVES TOO

(By Wire, to the AFRO)
CINCINNATI, Ohio—Bishop Matthe
w. Clair, Bishop Jones's only colored colleague, told the AFRO-AMERICAN Tuesday that he approved Bishop Jones's stand.

Bishop Clair said: "If equitably worked out, the central regional proposal will give one group in the

United Church the same rights and opportunities for self-determination as any other of the regional units.

"I prefer this to the central conference proposal."

Three Churches Represented

CINCINNATI, Ohio—At a meeting held here last Tuesday, a joint Church, M.P. Church, South, and committee of fifteen, representing the Methodist Protestant (M.P.) some fifty commissioners of the Methodist Episcopal Church, the

proposed merger would be Methodist Protestant Church and known as United Methodist Church the Methodist Episcopal Church and would consist of six conferences, each conference to elect a bishop. One of these six (Western, South Central, North Central, Southeastern, Northeastern and Central) would be colored conference.

To become operative the plan must be ratified by the churches themselves in their general and annual

General Conferences Must Ratify the constitution approved by the committee must be ratified by the general conferences of their churches before going into effect.

The merged church would have 7,000,000 members and become the largest Protestant church in America.

Bishop Edwin Hughes, white, of Washington, presided over one of the preliminary sessions.

Methodists Split 91 Years Ago in the church took place, slavery, has left as a result divided opinions

The Methodist Church split in which twice before prevented the 1844 when a resolution was passed joining of the two major divisions, compelling Bishop James Osgood and that was the place of the Negro Andrew either to give up his slaves or his bishonric.

The M.E. Church, South, walked with 1519 preachers and 200,000 colored members and 230 in white members.

Colored Members Quit Too After the Civil War, fewer than 50,000 colored members remained in the M.E. Church, South; its publishing house was in ruins, and the missionary society \$60,000 in debt. Some 117,326 of its colored and white members fled back into the Mother M.E. Church.

In 1870, the colored people withdrew from the C.M.E. Church, South, entirely and formed a new church called the Colored Methodist Episcopal Church (C.M.E.).

So far as is known, the new United Methodist merger does not yet include this (C.M.E.) branch. M.P.'s Walked Out Earlier

The white Methodist Protestant denomination split from the Mother Methodist Church in 1830. They disapproved of bishops and presiding elders and wanted lay representation. In the M.P. Church today, there are no bishops. Each annual conference elects a chairman.

The African Methodist Episcopal Church left the Mother Methodist Church in 1816, when colored worshippers declined to be jimmied in a Philadelphia church.

Representatives O. K. Merger of Methodist Groups In U. S.

12-14-3

New York, N.Y.

M. E.

Church-1935

KITTY'S COTTAGE IS LIVING REMINDER OF METHODIST SPLIT OVER SLAVERY

BY MRS. WALLACE ROGERS

In the town of Oxford, Ga., stands a little house known as "Kitty's Cottage," which is a monument to a disagreement, of almost 100 years standing, between two great bodies of church people. Kitty was a slave girl owned by Bishop James O. Andrew, then bishop of the Methodist Episcopal Church, and it was the question of her ownership that brought about the 12-day debate in the General Conference of 1844, which resulted in the division of Methodism in America and the establishment of the Methodist Episcopal Church, South.

Recently, in Chicago, a joint commission of Methodist leaders met to draft a plan for the reunion of Methodism in the United States; a plan involving more than eight million members of the church. Many predict union by 1940.

Kitty's cottage stands today, and it will be interesting to watch developments to see if Kitty herself stands in the memory of Southern Methodists sufficiently for them to reject this plan. The last plan offered was defeated in 1925, when more than one-fourth of the members of the M. E. Church, South, refused to approve it after the General Conference had accepted it and sent it down to the annual conferences.

In Amarillo, Texas, on Sept. 4, the Confederate Veterans voted to meet the Union Veterans at Gettysburg in 1938 for a reunion. In Grand Rapids, Mich., on Sept. 12, the Union Veterans voted their willingness to enter into such a meeting and this reunion, when it is held, will give Methodist Christians something to think about.

Slavery Early Flouted

The first Methodist society in America was formed in New York in 1766 and the first church was to her daughter, not to me, a negro boy, and as my wife died Chapel, as thousands of others have without a will, more than two years since, by the laws of the state he becomes legally my property. In 1784, an item was written into the general rules of the society concerning the "evils of slavery," and for 60 years this question proved one to be debated year after year at every conference; growing stronger and the situation more difficult with each debate. Finally, in the General Conference of 1844, the following resolution was offered:

"Whereas, the Rev. James O. Andrew, one of the bishops of the Methodist Episcopal Church, has become connected with slavery . . . and Whereas, it has been from the origin of said church, a settled policy and invariable

usage to elect no person to the office of bishop who was embarrassed with this 'great evil,' as under such circumstances it would be impossible for a bishop to exercise the functions and perform the duties assigned to a general superintendent with acceptance and announced that, if he could secure them to her by deed of trust."

When the debate had gone on for one full week, Bishop Andrew rose in that large portion of his charge in which slavery does not exist. Resolved, that the Rev. James O. Andrew be and he is hereby affectionately requested to resign his office as one of the bishops of the Methodist Episcopal Church.

The 12-day debate followed.

In the meantime, Bishop Andrew

had prepared a written statement

explaining his position, as follows:

"I submit the following state-

ment of all facts bearing on my

connection with slavery. Several

years since an old lady of Augus-

ta, Ga., bequeathed to me a mu-

latto girl, in trust, that I should

take care of her until she should

be 19 years of age; that with her

body.

Some writer has said that Bishop

Andrew "was not the cause of sep-

aration but only its occasion."

The Memphis conference de-

clares in this memorable meeting

fused to go to Liberia, and of her were: G. W. D. Harris, William Mc-

own choice remains legally my

slave, although I derive no pecu-

nary advantage from her, she

continuing to live in her own

home on my lot; and has been

and still is at perfect liberty to go

to a free state at her pleasure; but

the laws of the state will not per-

mit her emancipation, not admit

such deed of emancipation to rec-

ord, and she refuses to leave the

State. In her case, therefore,

have been made a slave holder

legally, but not with my consent.

On May 1, 1845, delegates came to

Secondly, about five years since

Louisville from Tennessee.

Ken-

sylvania, North Carolina, South Caro-

olina, Mississippi, Ala-

abama, Georgia, Florida, Virginia,

Missouri, Texas and the Indian Mis-

si- fessor of Methodism, John Wes-

ley. In 1784, an item was written

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concerning the "evils of slavery,"

and for 60 years this question

proved one to be debated year after

year at every conference; feeling

he is prepared to provide for him-

self or I can have sufficient se-

curity that he will be protected

and provided for in the place to

which he may go.

"Thirdly, in the month of Jan-uary last I married my present wife, she being at the time possessed of slaves, inherited from her former husband's estate, and belonging to her. Shortly after my marriage, being unwilling to adjournment of the general confer-

ence. Before the conference was over, he announced his desire to become their owner, regarding them as strictly hers, and the law not permitting their emancipation. I secured them to her by deed of and, even though he was a native of Maine, he became the first bishop of the newly organized M. E. Church. Bishop Andrew was chosen as its second bishop.

Some months later, Bishop Soule cure the peace of the church by re-signing, he would gladly do so and attended a conference in Ohio where the presiding bishop extended the courtesy of the chair for

James O. Andrew be and he is slaves, as he had been doing; striv-ed him the courtesy of the chair for one session but, by a vote of 145 to 7, the members of the conference refused to allow him to preside.

By unanimous vote, the Louisville conference elected Lovick Pierce of Georgia, fraternal delegate to the

general conference of the M. E. Church to be held in Pittsburgh in May, 1848, to "tender to that body

"I submit the following state-ment of all facts bearing on my connection with slavery. Several

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and still is at perfect liberty to go to a free state at her pleasure; but

the laws of the state will not per-mit her emancipation, not admit

such deed of emancipation to rec-ord, and she refuses to leave the southern conferences to be held

in Louisville, Ky., one year later.

M. E. Church, South, Started

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Secondly, about five years since

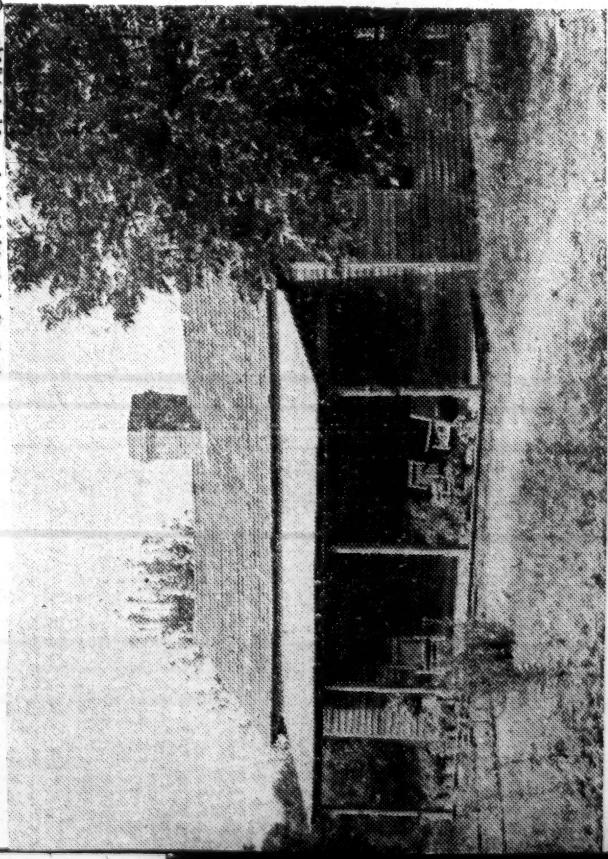
Louisville from Tennessee.

Ken-

sylvania, North Carolina, South Caro-lina, Mississippi, Ala-bama, Georgia, Florida, Virginia, Missouri, Texas and the Indian Mis-sissippi. In this conference that the

Methodist Episcopal Church, South, was organized and set up.

Only one who saw fit to accept the invitation. He had been severely criticized by his brethren of the



Kitty's cottage, at Oxford, Ga., as it looks today.

METHODISTS AGREE ON PLAN FOR UNION

Dinner
Conferences, Six for Areas and
One General, and a Judicial
Council Would Be Set Up.

new york
BISHOPS WOULD PRESIDE
'Uniting Conference' to Har-
monize Rules of Merging
7,200,000 Members.

Special to THE NEW YORK TIMES.

WASHINGTON, Dec. 12.—The formal plan for the proposed union of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church into a consolidated "Methodist Church" with a membership of more than 7,200,000 was made public here today by Rev. Dr. Harry E. Woolever, secretary of a joint commission representing the three major branches of Methodism.

The plan, which has been approved by the joint commission, now goes to the general conferences of the three branches, two of them meeting in May, 1936, and the third, the Methodist Episcopal Church, South, in May 1938.

Following the action of these conferences, the plan will be presented for ratification to local churches provided that when the Judicial Council shall declare any act of the General Conference unconstitutional, that decision shall be reported back to the General Conference immediately.

Dr. Woolever said that the commissioners of the three churches believed that successful conclusion of the negotiations, begun just after the close of the Civil War, was at last in sight.

Although the word "Episcopal" is dropped in the proposed new title for the communion, it is agreed that "The Methodist Church" shall be Episcopal in government and as may be fixed by the General Conference."

The plan provides for the establishment of one General Conference, meeting every four years, Jurisdictional Conferences, for six areas in the United States, and a once a year and "plan for the gen-

the work of the church outside of the entire church and for carrying in later years the matter of lay representation has been granted by the Judicial Council, comparable to a supreme court.

Composition of Conferences. Composed of not less than 600 and not more than 800 delegates, half of whom shall be ministers and the other half lay members, to be elected by Annual Conferences. The General Conference will have "full legislative power over all matters

into effect the rules, regulations and responsibilities prescribed and larger bodies. There no longer enjoined by the General Conference any cause for organic division between these three groups, they visions set forth in this plan of now propose to unite into one body. "This event, it is believed by the A Bishop presiding over a dis-leaders in the movement, signalizes the most epochal event in America coming before him in theantism since the Reformation. It would decide all questions of law and in all Protests regular business of a session. Such is believed by leading churchmen a decision would not be authorita-tive except for the pending case un-til passed upon by the Judicial Council.

"According to the Census Bureau, there are at present nineteen denominational groups of Methodists

Provision is made for setting up in this country. The present union a uniting conference, which would will consolidate the largest of these meet within twelve months after groups."

Northeastern—Maine, New Hampshire, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Islands, New York, Pennsylvania, New Jersey, Maryland, West Virginia, Delaware, District of Columbia and Puerto Rico.

Southeastern—Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Tennessee, Kentucky, Mississippi and Cuba.

Central—The Negro Annual Conference, the Negro Mission Conference and Missions in the United States. North Central—Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, North Dakota and South Dakota. South Central—Missouri, Arkansas, Louisiana, Nebraska, Kansas, Oklahoma, Texas and New Mexico. Western—Washington, Idaho, Oregon, California, Nevada, Utah, Arizona, Montana, Wyoming, Colorado, Alaska and the Hawaiian Islands.

The Central Conferences for the work of the church outside of the United States will be composed of as many delegates as shall be determined upon a basis established by the General Conference.

The present membership in the three denominations is as follows: Methodist Episcopal Church, 4,296,288; Methodist Episcopal Church, South, 2,725,954; Methodist Protestant Church, 191,595.

The new church would have a Sunday school enrollment of about 6,000,000 and a constituency of more than 30,000,000. It would embrace one-half of the communicant members in the world.

In making the plan public, Dr. Woolever said:

"The Central Jurisdictional Conference will have the authority to change the number and boundaries of the Central Conferences, whose delegates will be ministerial and lay members in equal numbers.

The Judicial Council will hear appeals from rulings of bishops and pass on the constitutionality of actions of the General and Jurisdictional Conferences.

All its decisions would be final, 11,000,000 colored members, located in the Western jurisdiction and the Northeastern.

"The Jurisdictional Conferences made up of the colored members of the present three bodies, will also be

"The Jurisdictional Conferences will exercise a considerable local autonomy, including the election of Bishops who will be the principal presiding and administrative officers.

The Bishops of the Methodist Episcopal Church, South, will continue as Bishops in The Methodist Church. The Methodist Protestant Church will be empowered to elect the groups to leave the parent church.

"Methodism was originally one body in this nation. The first of two Bishops from its membership.

Bishops of The Methodist Church estant group, which in 1830 formed

a separate body. It based its action on the question of the right of lay

members "and ordained or consecrated membership to a part in the chief

in the historic manner of Episcopal governmental conference of the de-

Methodism at such time and place nomination.

The Methodist Episcopal Church, South, separated from the Methodist Episcopal Church primarily over the question of slavery. The Bishops of the Jurisdictional and Central Conferences.

This council would meet at least once a year and "plan for the general oversight and promotion of the held the same spiritual ideals and temporal and spiritual interests of

drawn.

These three bodies have always

held the same spiritual ideals and

Church — 1935

RELIGION

Evanston Irenicon

A church with 8,000,000 communicants, 20,000,000 constituents, 29,000 ministers, an operating budget of \$100,000,000 per year and property worth a billion dollars would be the mightiest Protestant church in the U. S. Such a united church has long been the holy dream of U. S. Methodists who first attempted to make it come true by appointing a commission in 1918. Last week in Evanston, Ill., ten bishops and 40 ministers and laymen agreed upon an irenicon which they publicly hoped would result in a merger of the Methodist Episcopal Church, the Methodist Protestant Church which split off in 1828 because of doctrine and administration, and the Methodist Episcopal Church, South, which angrily broke away in 1845 because of slavery.

During four days of deliberations the Northern delegation was headed by Leonine Bishop William Fraser McDowell, retired, of Washington. Bishop Edwin DuBose Mouzon of Charlotte, N. C., led the Southerners. The Methodist Protestants were headed by their president, Dr. John Calvin Broomfield of Pittsburgh.

Also on hand to help along the cause of church peace & unity were such irenic Southern Bishops as John Monroe Moore of Dallas, William Newman Ainsworth of Maton, Arthur James Moore of San Francisco, Paul Bentley Kern of Greensboro, such irenic Northern Bishops as Frederick DeLand Leete of Omaha and Edwin Holt Hughes of Washington.

What the planning committee offered and what the Evanston meeting unanimously agreed to present to their churches for ratification was:

A Name—The Methodist Church.

Conferences. The three churches would keep their separate annual conferences, would join together in a new general conference. Incumbent Northern and Southern bishops would retain their posts. The Methodist Protestants would accept two bishoprics, thus signifying that they no longer object to the Episcopacy. Set up would be six jurisdictional conferences which would elect their own bishops. Purely geographic, five of the conferences would be called the Northeast, Southeast, North Central, South Central, Western. The sixth would innocently be called Central, Arthur James Moore (South), President Broomfield (Protestant), Bishop Kern (South).

Jim Crowism. Over this Central Conference of blacks, liberal Northern Methodists fought tooth & nail against Southern Methodists. Said Bishop



Wide World

METHODIST BISHOPS, METHODIST (SOUTH) BISHOPS, METHODIST (PROTESTANT) PRESIDENT*

8,000,000 communicants, 20,000 ministers, \$100,000,000 budget?

METHODISTS AGREE ON WHITE AND BLACK GOD

The Methodist Church South and the Methodist Church North have finally agreed to share each other's beliefs and opinions with respect to the black brother and for benefit

of church property involved, they are to re-unite. This great religious institution separated over the slavery question between North and South, will be observed

bishops, preachers and laymen on the great question of human rights, chose to worship slavery rather than God, hence they separated

from their northern brothers and selected as broken away at an earlier period from the their title, "The Methodist Church South." parent body, largely on the question of

Several attempts have been made by leaders, episcopacy and the sending of lay delegates of both sections of these good Christians to the annual and general conferences, will

reunite, but of no avail. They have finally also come into the common fold, thus making the final healing of that breach and that

black brother from worshiping with them. This Protestant church in the United States

appears to be a victory for Christianity. The Methodist Protestant church favored Dr. Louis Oliver Hartman, editor of Zion's Herald, Boston, Mass., in addressing himself to this subject, said, "Any plan which should contemplate the separation in a regional jurisdiction of the Negro members of the Methodist Episcopal Church from their white brethren, or provide for anything less than straight equality of treatment for both races, would constitute a violation of fundamental rights of

the colored man, and would be directly contrary to both the spirit and the teachings of Jesus Christ."

The fundamental rights of the colored man have been persistently and constantly violated by many of those who profess membership in the Methodist Church South, so much so that they have ceased to regard such violations as "directly contrary to both the spirit and the teaching of Jesus Christ." It is not quite clear what sympathetic interest, spiritual or otherwise, a group of people could have in the teachings of Jesus Christ who would burr their fellow brother at stake or who could embrace a system of peonage and concubinage or who could carry on an illicit relation, from which they reared two sets of children, one by their legally married wives and the other by a forced immoral relation, yet profess to be Christians.

There are those who would want to criticize the black membership of this church connection for acceding to the stipulations imposed, which makes the reunion possible. From the broader viewpoint, however, the black membership has little to lose except its chains and fetters of religious hypocrisy imposed by those with whom they were presumed to have enjoyed a Christian fellowship

Waco, Ga. Telegraph

August 19, 1935

Feud of a Century May End

The indications are that the centenary of the breach in the Methodist Episcopal Church, between North and South, will be observed

by the final healing of that breach and that

the Methodist Protestant Church, which had

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membered that early in the 1840's, the wife of Bishop Andrew of Georgia, before her marriage, inherited a few Negro slaves. Upon the marriage of the bishop he became, by accidently, Orville A. Park of Macon is one operation of law, possessed of these slaves of the nine members of this supreme court for and equally under the law he was not permitted to free them.

The Northern branch has had no such trial, the college of bishops having jurisdiction in those matters.

But the abolitionist sentiment was bitter in those days. Northern conferences made it plain that they did not want a slave-holding bishop to preside over them. His position for many years was exceedingly embarrassing. Feeling continued to intensify until a separation of the Methodist Episcopal Church, South, from the Northern branch became an accomplished fact.

There are practically no differences in the confessions of faith and the discipline of any of the three branches of the Methodist church which are now about to become reconciled. Perhaps these differences in polity rather than creed were greatest in the Methodist Protestant Church, but its membership is small as compared to the two branches of the Methodist Episcopal Church.

The one thing that has kept the two larger bodies apart has been the same thing that caused the original breach, that is to say, the Negro question. In the South the Negroes have always had their own churches and their own bishops and conferences. In spite of the identity of articles of faith and discipline, the white and Negro churches have been as entirely separate as if they were two different denominations.

In the North the situation has been different. Where the Negro population justified it, that race has had its own churches, but in many cases the two races worshiped together in the same church. More important was the fact that in the annual conferences white and Negro delegates sat together and it was not infrequently the case that a Negro bishop presided over the conference.

There were extremists who insisted upon the largest measure of social equality and those who did not want the Negro given any consideration whatever. Speaking generally, however, there can be no doubt that the Methodist Episcopal Church, which is to say and the Northern branch, has been anxious to segregate the Negroes into churches and conferences of their own, and under the plan proposed, this will be brought about, except that in the general conference, Negro delegations would still be admitted. The country as a whole will be divided into several regional jurisdictions, of which the area south of the

This plan, which divides the U. S. They assert:

into five geographic regions in "As future leaders of the church, which the members of all Methodists do we feel that we have the right proposed, this will be brought about, except that in the general conference, Negro delegations would still be admitted. The country as a whole will be divided into several regional jurisdictions, of which the area south of the

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tian, vicious policy being initiated by the church and is certainly a backward step."

It is said that the M. E. Church South is the church group opposing the admittance of Negro churches to their regional organization, feeling that the time is not ripe. But the Ohio youth contend that when Communist and Socialist leaders who make no claims at following the church's principle of brotherhood, have gone into the deep South and in the last few years in an uncompromising way has organized over 12,000 Negro and white tenant farmers and sharecroppers into the same unions. This proposed Jim Crow is a most uncomplimentary admission of the weakness and ineffectiveness of the Christian church.

Know that this proposed segregation will be seized upon by leaders of so-called radical youth movements as a core for powerful propaganda against the influence of the church, they point out that far more would be gained if the M. E. church South would be left out of the merger, than to compromise on this fundamental principle of the teachings of Jesus.

These young people further faced specific issues in their various communities, among them, deciding not only to foster intervisitation of colored and white church groups in their own communities, and to invite colored and other National Methodists to share in their Lakeside Institute next summer. This has never been done in the history of the Institute, and marks a definite step forward on the part of these young people. It will mean that Negro Methodist youth from throughout Ohio, will form an integral part of the conference group next year.

The members of the Findings Committee were: Ralph Rhode, chairman; Dorothy Gilbert, secretary; Annis Tallintier, Lake Giles; Doris Waikel, Bertha Hoverlark, Helen Barch and Miss Juanita E. Jackson, leader.

ary were: Mrs. Anna Mae Harrison, Chicago, president; Mrs. A. C. Spears, Sumter, S. C., vice president; Mrs. Grant Adams, Atlanta, Ga., secretary; and Mrs. T. B. Gordon, Washington, D. C., treasurer. Mrs. Bryan "did not choose to run" and Mrs. M. M. Mowdell, Atlanta, Ga., was elected president emeritus.

Officers for the Postal Alliance for the ensuing year are: Jerry Gilliam, president; Lafayette Ford, St. Louis, Mo., vice president; Sydney M. Jackson, Washington, D. C., secretary; Robert L. Hutton, Oakland, Calif., treasurer, and Percy Hines, Chicago, editor of the Postal Alliance, official organ of the organization.

Church - 1935

M.E.

Brooklyn, N. Y. Citizen

SEP 21 1935

Radical Issues Again Threaten Methodist Church Unity Plans

"In the Northern church," It says, "There will arise the question as to whether a union which writes this recognition of racial discrimination into its basic law represents a genuine gain to the cause of the nation, is well understood." CHICAGO, Sept. 21—Smouldering racial resentment, a remnant of the bitterness which nearly three-quarters of a century ago plunged the country into the Civil War, again may destroy efforts to heal the schism which exists within the Methodist Episcopal Church.

The "decisive" issues which now face the general conference is the status of the negro, in the editorial opinion of The Christian Century, a baffling human problem.

The issue "cannot be dodged," the publication says.

Three branches of "The Methodist Church," as it is to be known under the new plan, are involved in the latest proposal, drawn up in a conference at Evanston, Ill., early in August. They are the Methodist Episcopal Church, North, the Methodist Episcopal Church, South, and the Methodist Protestant Church.

Schism Occurred in 1830

The break between the Protestants and the mother church occurred in 1830 over the issue of lay rights. The northern and southern branches split over the issue of slavery. If the reunion is consummated it will bring more than 8,000.

The plan agreed upon at Evansville divides the country roughly into five geographical jurisdictions, leaving dollars in property under control. But, before the reunion can be completed, the publication sees a general conference for the entire race problem which must be answered.

"In the southern church, there all conferences. Bishops would be elected in the jurisdictions. whether this scheme for a segregated racial conference is the best that can be offered under present circumstances."

The lack of social equality, the magazine feels, may bring forth a strong protest from many of the South's younger clergy and its influential women.

Questions Genuine Gain

ST. LOUIS, MO.
GLOBE DEMOCRAT

SEP 9 0 1935

PAN-METHODIST REUNION PROJECT.

That the current joint meeting at Springfield of the Northern and Southern branches of the Methodist Church is members and 3900 preachers. The largest of all is prompted by, and gives recognition to, the perfected African Methodist Episcopal Church, dating proposals now pending for joining all conferences from 1816 in New York, and has more than 600,000 and all churches of this sectionally divided denomination and 7000 ordained preachers. The Colored

Methodist Episcopal Church was organized in 1870 Reports at Springfield on the exact status of under authority granted by the Southern white kingdom of God. Few members of the Northern church, it will pres-those proposals at present will form the most inter-M. E. Church in 1866 to provide a separate body

ently appear, will be inclined to testing part of the conference business. They were for such of its Negro members as might wish such

boast over the record of that body officially formulated by a joint board of 45 com-a connection and has more than 331,000 members

in its actual—as distinguished from commissioners, with Bishop E. D. Mouzon heading the and 2700 preachers.

Southern and Bishop W. F. McDowell the Northern

These proposals, whose future depends on the branch and the headquarters of the negotiations action of General Conferences of the North church

were at Evanston, Ill., seat of greatest Methodist and the Methodist Protestant Church, meeting next

educational institution in the world, Northwestern year, and that of the Southern church, meeting

in 1938, is said to represent a work of 17 years

However, more than representatives from Methodists of the North and South came together at reunion is of much longer standing. An elaborate Evanston. Older and even more bitter than the split plan of coalescence took shape in 1925 and was ap- of 1844 over slavery was the lesser split over bishops proved by a huge majority in the Northern branch, and presiding elders and lay delegates in governing but was rejected by a narrow majority in the cler-church bodies, which dates back to the Baltimore and lay vote of the Southern branch. It was

General Conference of 1824, and which, after ex-in that year that the important joining of Dominion

pulsions and other disciplinary penalties and a vain Methodists, Presbyterians and Congregationalists

appeal to the next General Conference in 1828, into the United Church of Canada was successfully

brought about.

Counted in hundreds of thousands at the time of the great scism in 1844 the members of each sec-

This church now consents that the retention of the optional branch of the American denomination are now

the episcopal form of government shall be a part counted in the millions, 5,152,236 being credited to

of the terms on which the merger of the three the Northern branch, including adherents in mis-

branches is planned. One decision reached is that sionary and other foreign fields, and 2,700,000 to

the denomination shall be called that of the United the Southern branch, aside from 200,000 Methodist

Methodists, in ordinary speech, though keeping the Protestants.

If the contemplated merger is not again defeated, uses. Agreements were reached as to the control it is reckoned that the United Methodist Church will

of the educational, missionary and other activities of be a mighty organization with more than 8,000,000

the future and of the large amount of property util-communicants, 29,000 ordained preachers, 19,500 lo-

calized in such activities, estimated with church edi-al preachers, 35,000 local churches and a number

fices at more than \$1,000,000,000.

of Sunday-school pupils almost equaling the total communicants.

The most important decision reached perhaps is one for the introduction of an innovation in the

government of the reunited churches. Six interme-

diate regional bodies would be created, called juris-

dictional conferences, to be invested with some of

the powers now held by the three General Confer-

ences. Of five of them one would be instituted in

the Northeastern States, one in the Southeastern,

one in the North Central and one in the South Cen-

tral and one in the more Westerly states, with a

separate regional conference for Negro Methodists.

Difficulties over such members has been serious in

past reunion effort. The criticism is already offered that their separation from white brethren in a dif-

No Hope for New African-American Bishops in M.E. 11-9-35 Setup—Lyon

That bishops appointed in the M.E. Church had failed to live up to expectations and that chances of others being appointed under the present set-up were slim, a separate conference was the only hope of self determination according to discussions at the meeting of M. E. ministers, here, Wednesday.

The discussion brought about by a paper on unification read by the Rev. Ernest Lyon, pastor of Ames M. E. Church, showed the speaker decidedly in favor of the plan.

Representation Lost

Dr. Lyon pointed out that the group had lost its representation in the general church, stating that there were at one time secretaries in the Sunday School Union, the Epworth League Board, the Church Extension Board and the Foreign Missionary Society, only one such office is held by other than whites now.

Dr. Lyon further suggested that the church was at a standstill, declaring that under the present administration, including bishopric and superintendency, noticeably few churches had been organized.

With only a ten per cent voting power in the church, there is little hope of having other colored bishops elected, the only hope lies in a set-up that will give the governing power to the group into colored hands.

Magistrate to Speak

The M. E. Ministers' Conference will have as speaker at its session, next Wednesday, Magistrate Grace Hartnett.

Meeting of the Commission on Cooperation and Council

sel Christian Index

BY W. A. BELL
11-21-35

The Commission on Cooperation and Council's activity.

Counsel of the Methodist Episcopal Church, South and the Colored Methodist Episcopal Church met in Wesleyan's program for the quadrennium, Memorial M. E. Church, South, Atlanta made report. Of special interest, in addition to the activities of the commission, on October 1st, 1935, Dr. W. W. Alexander, President of the committee on educational contact and pro-

could not get away from his duties in Washington where he is serving as assistant director of the Resettlement Administration and in his absence the Vice President, Bishop R. A. Carter, presided and gave the forceful leadership to the sessions for which he is noted and honored. The meeting was well attended by representatives from each church.

In a previous meeting held in September of 1934 provision was made for visitation by members of the Commission to annual conferences and other important meetings of the two churches. The plan called for representatives of the M. E. Church, South to visit and address certain conferences of the C. M. E. Church and for representatives of the C. M. E. Church to visit and address designated conferences of the M. E. Church, South. This arrangement of visitation was developed in the hope of promoting better understanding; to strengthen and enlarge the spirit of goodwill and the bonds of fraternalism; and to make possible larger cooperation between the two churches.

Interesting reports were made by those who participated in this service. From the M. E. Church, South, Doctor Elmer T. Clark visited conferences in Tennessee; Mrs. J. W. Downs visited conferences in Oklahoma and Texas and Dr. W. G. Cram visited the Kansas-Missouri Conference. From the C. M. E. Church to the M. E. Church, South, Dr. J. F. Lane visited the Louisville Conference; Dr. C. H. Tobias visited the Baltimore Conference and the General Assembly at Lake Junaluska; and W. A. Bell visited conferences in Georgia and Alabama. Provision was made for the continuation and enlargement of this phase of the Commission's activity.

Various sub-committees charged with special duties as a part of the Commission's program for the quadrennium, Memorial M. E. Church, South, Atlanta made report. Of special interest, in addition to the activities of the commission, on October 1st, 1935, Dr. W. W. Alexander, President of the committee on educational contact and pro-

gram mentioned above, were the re-given for observation of the work in ports of the committees dealing with progress there. development of literature, development of the colleges and training for the ministry grows in importance and is constant. Local cooperation and widely expanding. It is capable of large men's work. Progress is being made in and valuable service to the two churches the development of educational literatures, the race and the nation. The members deemed advisable and needed by persons increasingly appreciate the significance of the Commission. A pamphlet dealing with the opportunities for service and earnest with public schools for Negroes in the opportunities for service and earnest South has been prepared and widely distributed. Progress is being made in wisely these opportunities to end that the preparation of the following namely there shall be better and more sympathetic books: Leaders in Interracial Religious Understanding, that the spirit of Methodism and the Negroes of the operation shall be promoted, and that South and Sketch of the C. M. E. Christian brotherhood shall be increased. The editorial board is also and progressively realized working on additional pamphlets that will deal with various phases of Negro life and progress. It is the hope of the Commission that most of the literature it has in preparation, if not all, will be made a part of the study courses for young ministers in both churches.

Among other interesting features of the report by the committee on schools and training for the ministry was the disclosure of the gratifying number of young men in training for the ministry.

A program of addresses was held Saturday afternoon at Dillard University in connection with the joint session of the Louisiana Annual Conference, for negroes, and the Louisi-

ana Laymen's Association of the Methodist Episcopal church. Bishop Robert E. Jones of the New Orleans

now in progress for the development to the question of the relationship of the C. M. E. Church to the proceedings area presided.

The meeting of the two groups will be concluded tonight with the reading of a plan and procedure by which it is of appointments. This morning at 11 o'clock Bishop Jones will preach

Methodist Episcopal, the Methodist Rev. S. M. Beane of Los Angeles Episcopal Church, South and the Methodist Protestant Churches; and of the question of relationships should the church; Dean Horace Mann Bond of Dillard university, and Rev. W. T. Handy, pastor of Mount Zion church, union actually be consummated. A committee was asked to study this matter seat of the conference, were among the speakers on the program Saturday.

Dr. Holmes asserted that the Meth-

Gammon Theological Seminary hasodist board of education is maintaining 11 junior colleges for negroes, commission as luncheon guests with a total enrollment of 4000 students with President W. J. King serving as host. The afternoon session was held at the Seminary and opportunity was given to the general conference of the Methodist church, to be held at Columbus, Ohio, in May. J. R. Patterson and Professor Hayes were elected president and secretary, respectively, of the laymen's organiza-

standards for admission to the Methodist program, and afterwards a odist ministry among negroes have tour of institutions for negroes was been raised considerably of late, and made, with about 200 delegates par-

Professors M. S. Davages of Atlanta, Ga., and R. B. Hayes of Dill-

lard university were elected lay dele-

gates to the general conference of the Methodist church, to be held at Columbus, Ohio, in May. J. R. Pat-

erson and Professor Hayes were elected president and secretary, respectively, of the laymen's organiza-

A quartet from Dillard sang dur-

Bishop Jones pointed out that the

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M.E.

The Commission on Interracial Cooperation and Council

Mr. W. A. Bell, A. M., Secretary of the Commission on Co-operation and Council has sent in his very fine report of this time honored Committee who reports through him to the public its findings upon the interracial relationships of the two peoples living together here in the Southland. After saying as to what a splendid presiding officer Bishop R. A. Carter made this important meeting in the absence of the President, Dr. Will W. Alexander; the report goes on to enlarge upon the scope of work, new work taken under consideration by this Committee, for its study and deliberation. Two features of its endeavor impress us. One is the visitation of important or select persons sent, to make addresses and to give interviews to and with special meetings, etc., both of the M. E. Church, South, and the Colored Methodist Episcopal Church; upon which interesting reports have been made. Of course this sort of work in the field of goodwill, will in some instances take us a bit far into the heart aches of misunderstandings which should have long since been cleared up. The expert and diplomatic language used by a general committee from time to time hardly reaches deep enough into human hearts, stirring them to profoundest depth the "*deep calling unto deep*" in those "unanswered prayers," petitions growing out of a severe need which should have been met long ago. In the light of the history made by this Commission, we sometimes feel that its findings should be turned over to a new set of persons from the same two churches to try their hearts and hands at the work of "sticking the pig to see as to how little of blood will come." As a bit of history, the interracial relation movement had its rise out of the orgies of the 1906 riot in Atlanta, Ga., practically

thirty years ago, but whatsoever it had in its mind and heart to do, to soften the heart of the South; it is still lynching its own colored people and working them for next to nothing. Segregation, discrimination and proscription is visited on us without remorse of conscience, the Christianity of the South it seems, means: "First on their knees, and then on the poor Negroes." White men are given the jobs, and Negro men are starving on their feet; work to the Colored people, is dearer than money; and the picture is still being painted in the fluid of tears and blood.

It may be that the *Christian Index* is expecting too much from this Commission (?). We have in mind the fact that Christ left this world in the hands of just eleven men to evangelize, and they did—they went about compelling the

people to believe until we are about to overrun the world with the Christian Religion. We don't know as to how many members there are on the Inter-racial Commission; but it seems now smaller in influence than at the beginning, in the face of the light we have. What other denominations in the South, Baptist, Presbyterians, Congregationalists, Lutherans, Christians, etc., are helping this Commission of the M. E. Church, South, and the Colored M. E. Church to sponsor this interracial cooperation Commission? All the people in the South cover the same ground, they marry and inter-marry across denominational lines; their love and interests are the same, plus their hate, hence no one, or two denominations can do aught but scratch the ground of so large an undertaking as is indicated by the program for this Commission. If there are other similar organizations, in the South, we would love to know of them, and if so, their work and findings should come into conference and be corollated, and digested for the benefit of the leaders as a working basis. Southern people are great talkers, white and black, orators and lecturers, great preachers. Other than that what is being done to eliminate segregation, race hate, and lynching in the dear old Southland? Don't this Commission know that no one civilization race is good enough to govern another race without its voting consent? Does this Commission contend that Colored people should vote in the South as a means of helping to give the South a better order of Government over Colored people? Do Southern ministers preach and believe in this? Do they declare it in their pulpits and on the platforms? Are these ideas embodied in our Christian virtues—"As ye would that men should do unto us, do unto us even so unto them?" How can we dig a hole without a spade, or cut down a tree without an axe?

Merger Gives More Power To Negro Members

Methodist Unity Said To Advance Status Of Col- ored Membership

Philadelphia, Pa.

The proposed merger of the Methodist Episcopal Church, the Methodist may result in segregation of white Episcopal Church South and the Negro members of the Methodist Protestant Church gives the Church, as the new organization would be known, are unfounded, according to Negro equality in the church organization and more power than he has Rev. Hughes.

A. M. E. Laymen Want Equal Representa- tion and Audits

CHICAGO, (ANP) — Resolutions adopted by the lay-delegates of the fourth Episcopal district of the African Methodist Episcopal Church to the General Conference in [REDACTED], last week, indicated that vigorous efforts will be made at the New York meeting to secure equal representation in every conference for the laymen of the church. Eleven of the 19 delegates were present. Attorney Herbert L. Dudley, Detroit, presided. The two-day session got under way Monday.

After careful consideration of the various proposals, in addition to the equal representation proposition, the following legislations were agreed upon and will be brought before the General Conference:

1. That all accounts of the general departments of the A.M.E. Church be audited by a certified public accountant.
 2. That all officers handling funds of the church be bonded.
 3. That laymen be given the sole right to nominate their candidate for the Episcopal committee, and
 4. That laymen be given equal representation on the following committees: financial secretary's report and annual conference boundaries.

Plans to contact the lay-delegates of every Episcopal district of the denomination were made and, according to Attorney C. L. Longmire, secretary of the delegation from the fourth district; will be initiated at once. Among those attending the meeting were: Atty. F. B. Ransom, William Entzminger, George Coates, Mrs. Henrietta Paige, A. Williams, and P. E. Thomas.

A.M.E. LAYMEN ENDORSE RELIGIOUS EDUCATION

CHICAGO, Ill. (ANP) — Delegates of the Fourth Episcopal District of the A.M.E. Church, representing Ontario, Canada, Michigan, Indiana, Iowa, and Illinois, met in Chicago Saturday and Sunday of last week to counsel on ways and means of promoting the welfare of their church. Twenty men and women, many of them traveling hundreds of miles, came to the meeting at their own ex-

The most spontaneous action of unanimous endorsement of the assembly came as a climax toлан. The delegates rose in an inspiring address by the Rev. Other matters considered by the Frederick D. Jordan, recently ap-assembled delegates were, a more pointed pastor of St. Mary A.M.E.adequate system of accounting, a Church, Chicago. He urged the earer statement of many laws in building of a challenging programme Discipline, and the removal of of Religious Education for the he time limit upon the tenure of youth of the entire church. Hoastors. said the flexibility of the program of the Christian Endeavor societies rendered them easily susceptible to

Methodist Groups In Nat'l News Spotlight

Parent Body of Church Would Segregate Darker Members

Special to Journal and Guide

FORT WORTH, Texas — Negro members of the entire Methodist Church in this country, exclusive of the already all-colored connections, would be grouped in a separate division called the central jurisdiction, as reported a few months ago, it has now been authoritatively revealed.

The first official survey of the Methodist Protestant, 533; Independent African Methodist Episcopal, 1,003; African Union Methodist Protestant, 4,086; Reformed Zion Union Bishop E. D. Mouzon, of Charlotte, 2,265; Union American N. C., senior bishop of the southern branch of the church, made public here for the first time the basic details of the plan to unite the branches is not available.

Methodists of the North and South who split in 1845 over the question of slavery, with the Episcopal control of the church. It was founded in 1840. The

Under the proposals are revealed that others were set up after the Civil War, with the exception of the A. M. E.'s, the U. A. M. E.'s, the A. U. M. P.'s and the P. M.'s. The number of Negroes in the mixed branches is 1,240,454. The number of Negroes in the mixed branches is not available.

Foreign branches would be separated jurisdictions. Annual and general conference would be held as at present.

Colored Bishops Approved

When the subject was first broached, both Bishops Matthew W. Clair, of Covington, Ky., and Robert E. Jones, of New Orleans, La., the Methodist Pro-

copal Church's (North) two Negro bishops, were quoted as favoring the union plan as tentatively drafted. A storm of criticism and protest followed first publicity given the plan by those opposed to the official racial divisions in white prelates.

Bishop Clair presides over the Covington area and Bishop Jones over the New Orleans area.

Racial lines, even in religion, apparently do not strike Bishop Mouzon as contradictory, for he said: "Adoption of the plan would be the church's first great step to central jurisdiction. The Pacific Coast States and Rocky Mountain regions would form a western jurisdiction.

ward Christian unity. "Christian forces must present a solid front if we are to break down narrowness and other evils which are threatening our civilization. I believe the Methodist plan will influence other financial groups to unite."

Membership Statistics

A similar proposal periodically is advocated for the merging or uniting organically the three major branches of colored Methodism. So far no such proposal has met with success. According to latest census figures, the A. M. E.'s have 545,814 members; the A. M. E. Z.'s 456,813; and the C.

M.E.'s -202,713.

Smaller colored Methodist groups have memberships as follows, according to figures listed in the "Yearbook of American Churches"—Colored

Methodist Protestant, 533; Independ-

ent African Methodist Episcopal,

million members of the three major

wastestant, 4,086; Reformed Zion Union

afforded Saturday night when Apostolic, 4,538; Reformed Methodist

Bishop E. D. Mouzon, of Charlotte, 2,265; Union American

N. C., senior bishop of the south-

ern branch of the church, made

Primitive Methodists, 11,990.

The total of Methodists in these

strictly colored branches is 1,240,454.

The number of Negroes in the mixed

on recommendations to unite the

branches is not available.

The C. M. P. group was set up when

the course of time it found fault

with the Episcopal control of the

church. It was founded in 1840. The

Negro members would have the

right to join white congregations

where such memberships were ac-

ceptable to the individual churches.

The entire program will be an-

nounced December 12

"I am confident this plan will meet

all objections raised against the first

plan which was defeated," Bishop

Mouzon told the fall meeting of the

College of Bishops of the Methodist

Episcopal Church, South.

The northern church is the largest

of the three existing mixed or white

branches, with a membership of

Covington, Ky., and Robert Eabout 5,000,000. There are 2,743,983

Jones, of 631 Baronne St., Newsouthern Methodist, and about 500,

Orleans, La., the Methodist Epis000 members of the Methodist Pro-

copal Church's (North) two Netestant Church.

Would Form Divisions

The unification plan would divide

the United States into church juris-

dictions with bishops elected by each

south of the Potomac and east of the

Potomac River. The southeastern

jurisdiction would take in all states

south of the Mississippi River, except Louisiana.

Texas, Louisiana, New Mexico,

Arkansas, Oklahoma, Kansas and

Nebraska would comprise a south-

central jurisdiction. The Pacific Coast

States and Rocky Mountain regions

would form a western jurisdiction.

Moorish Order.

Church-1935

50 NEGRO CULTISTS JAILED IN CHICAGO

Trouble
Face Possible Murder Charges

After Riot in Which Police

Captain Falls Dead.

newspaper
TWENTY-ONE ARE INJURED

Trouble Flares in Court Room as

'Moorish Order' Members Clash With Bailiffs.

Special to THE NEW YORK TIMES.

CHICAGO, March 5.—Fifty Negro men and women, cultists of the "Moorish Order," precipitated a riot this morning in Municipal Judge Edward F. Scheffler's court room in the police building at 1,121 South State Street.

During the trouble, which was finally subdued by more than 100 policemen and twenty bailiffs swinging clubs and pistols, Captain Joseph Palczynski, 73, veteran member of the police force, fell dead.

Deputy Bailiff Philip Brankin Jr., 28, was shot in the chest and seriously wounded. Twelve policemen were cut and bruised, six bailiffs suffered similar injuries, and two cult members, one of them known as King Shah, received slight gun-shot wounds.

The fifty cultists were held in cells tonight while the police and the State's Attorney office planned to file murder charges against them, if possible. This depends on the result of autopsy performed on Captain Palczynski.

Stories of Collapse Differ.

The captain suffered from heart disease, and early in the investigation, ordered evidence gathered preliminary it was not determined whether or not the seeking of murder indictment was a proximate result of the death of Capt. an assault on him was a proximate cause of his death. Conflicting stories were told of his collapse.

The wild court-room scene was loomed. Bailiff Phillip Brankin, 39, was apparently the outgrowth of a minor incident. With their leaders let in his right lung. Two members of the "Allah Temple of Islam" also suffered bullet wounds. King Shah, 38, was orated with crescents, the cultists shot in the shoulder and Zack Hassan, had entered court with the avowed intention to "stand by their sister."

The "sister" is Mrs. Rosetta Hasan (or Hassan Shah), for whom a dozen officers and bailiffs were Mrs. Anthenasia Christopolous scratched, bitten, kicked, and cuffed before they could toss the 31 women and street-car quarrel in which the husband and women were involved.

Previously the Hassans had laid "Moorish order," wearing red hats their troubles before the "Temple" adorned with crescents, were hailed into

of Islam," the cultist headquarters, court for participating in a quarrel and as a result fifty of the cultists Judge Scheffler ordered a recess. The escorted the couple to court this morning.

Warrant Is Refused.

In accordance with court custom a welfare worker heard the Hassans' charges first in her office, and decided there was no probable grounds for issuance of a warrant. Apparently satisfied with the result, the Hassans returned to the court room, where the cultists were seated. All started marching to the rear of the court room to leave.

Meanwhile, Judge Scheffler was hearing charges against ten Negro women in another case. He ordered them taken to a detention room which opens off the rear of the court room and continued their cases.

The two groups—the cultists and the ten women—became intermingled. A bailiff tried to sort out his charges. Bailiffs in the rear of the court room told the Hassan group that their proper exit was near the front of the court room and attempted to turn them back.

Several persons started pushing. The bailiffs called for order. An excited woman cultist shouted at Deputy Bailiff Theodore Mazola:

"Take off your glasses and I'll whip you."

In half a minute the riot had started. It was not subdued until police and bailiffs had rushed from every part of the building in response to a riot alarm.

Deputy Bailiff Philip Brankin Jr., 28, was shot in the chest and seriously wounded. Twelve policemen were cut and bruised, six bailiffs suffered similar injuries, and two cult members, one of them known as King Shah, received slight gun-shot wounds.

CHICAGO, March 5.—(AP)—Fifty negro cultists who participated in a riot in women's court faced murder charges tonight for the death of a 73-year-old police official.

Judge Edward S. Scheffler, in whose court room the battle raged for 15 minutes, and early in the investigation, ordered evidence gathered preliminary it was not determined whether or not the seeking of murder indictment was a proximate result of the death of Capt. an assault on him was a proximate cause of his death. Conflicting stories were told of his collapse.

Bailiff Phillip Brankin, 39, was apparently the outgrowth of a minor incident. With their leaders let in his right lung. Two members of the "Allah Temple of Islam" also suffered bullet wounds. King Shah, 38, was orated with crescents, the cultists shot in the shoulder and Zack Hassan, had entered court with the avowed intention to "stand by their sister."

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Previously the Hassans had laid "Moorish order," wearing red hats their troubles before the "Temple" adorned with crescents, were hailed into

Bailiffs told them to use the front door. The women objected. One of the negro men in the audience arose and the riot started. Judge Scheffler called assistance.

Capt. Palczynski, shaking off restraining hands, plunged into the melee. He fell to the floor. His physician, Dr. O. H. Berg, said later he had treated him for a heart ailment.

Detectives, high officials, and police men poured into the chamber. Windows

were shattered, shots fired, clubs wielded, fists flayed, benches overturned.

Authorities were uncertain whence came the pistol bullets, but Miss Ethel Schiller, a city prosecutor, who witnessed the riot, said:

"Fifteen or 20 negroes were trying to get out the rear door. Someone ordered them back. They surged forward and against a woman involved in a street-car altercation with whites.

Bailiff Higgins tried to hold them off with his gun. They came on anyway. Capt. Palczynski was

slugged. I saw several men around him

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Chicago Courts Jail Forty Negro Workers After Police Attack

CHICAGO, Ill., March 8.—Forty working-class Negro men and women were sentenced yesterday to serve a total of 3,750 days in county jail cells after being convicted on framed charges of "contempt of court." They face an additional charge of "conspiracy to obstruct justice" under bail of \$5,000 each. A third charge, that and unconcealed hatred of the Negroes, is threatened against Negro people, the prosecutor made the defendants because of the sudden desperate efforts to force the warden death from a heart attack of Negroes to admit they had conspired 73-year old Chief of Police Paul to bring members of their church czynski, at the scene of the attack, together in an organized protest. While Chicago's notoriously vicious against discrimination in the court; police department ~~had~~ frantically he tried to force the Negroes to say they trying to frame further evidence had begun the fighting and were against these Negro workers, two of guilty of attacking police. ~~had~~ their number lie in Bidwell Prison. The Negroes testified in a militant Hospital beds, suffering from bullet-manner. They had come to court let wounds inflicted by police. ~~had~~ to help their sister in trouble; that ~~had~~ The physical assault upon the group decided to leave the court

The physical assault upon the group decided to leave the court Negroes, most of whom are members of a religious sect, Temple members of Allah of Islam, occurred on the when they were attacked by police and that they fought back in self defense.

Immediately following the struggle, Hearst's Chicago American tried to implicate the Communists. Screaming headlines appeared. Articles stated: "The riot was apparently a prearranged demonstration of Negro Communists. Several Negroes, dressed in women's clothes, were ringleaders in the furious battle that turned the police building into bedlam for half an hour."

Negro and white workers of Chicago's South Side Section of the Communist Party, enraged at this attack in the police court and interrogators. In answer to a riot call, more than 150 police rushed to the scene and began to attack the unarmed tributary. Hearst's yellow sheet, immediately issued leaflets which were in distribution the same time the paper was placed on the newsstands and brought the real facts before the crowd. When the physical attack on the workers.

Police Jam Court

The next day sentence was handed down by Justice Edward S. Scheffler in a courtroom from which the public was excluded, and which was filled to capacity with the bulging forms of police and deputies, matrons and policewomen bailiffs and countless other court attaches.

unist Party, made the following statement:

"The unprecedented attack upon the Negroes in Chicago court and the heavy sentence imposed on them today by Judge Scheffler exposes the viciousness of capitalist justice towards the oppressed Negro people. The Com-

The Daily Worker correspondent sat at a press table near the prosecution and heard the prosecutor, Assistant State Attorney Martin Ward, make vicious remarks about the defendants. Among these, was: "What is the name of that 'shine' over there?" With bristling hostility communist Party calls upon the white workers to rally in defense of the attacked Negro workers who are members, in this case, of a religious sect. The Communist Party calls upon the Negro people to unite with their white brothers of the working class in an attempt to defeat the vicious attack upon

the Negro people and unite in struggle for freedom of the forty Negro men and women railroaded to jail and shot down in the courtroom. The whole working class of Chicago must be aroused against this brutal murderous justice of the capitalist class, and we must give full support to the International Labor Defense in its defense campaign."

In pronouncing sentence, Judge Scheffler said:

"I believe in freedom, equality and justice. (This is the slogan of the church members.) Most people do not know what that means. It means, within the law. We must have dignity, proper decorum and respect for men in uniform. The court must exist. I therefore sentence the women to 30 days in the county jail and the men—because they are so hard to handle—six months."

This vicious attack upon the members of Temple Allah of Islam is viewed by the workers of Chicago as an attack upon the whole Negro people and white workers, and their right to belong to organizations of their choice, in this case a church.

Sentiment of the workers of Chicago over this outrage was given forceful expression at an anti-war

meeting held here March 5 in Ashland Auditorium attended by nearly 2,000; Andrew Newhoff, District Secretary of the International Labor Defense, announced that organization would help defend the forty Negro workers.

Tremendous applause followed this announcement. The International Labor Defense is taking steps to appeal this legal sentence. Preparations for a mass protest campaign will include: city-wide and sectional protest meetings, appeals to all Negro and white churches; distribution of 100,000 protest leaf-

CASE OF THE MOORS

The disturbance which happened in Municipal Judge Edward S. Scheffler's court room Tuesday was precipitated by the Moors themselves, but by an over-zealous bailiff of that court. This statement is supported by questions and answers coming not from the Moors, but from white people, attaches of that court. Had the bailiff permitted those people a peaceful departure, no confusion would have occurred; no one would have been killed and there would have been no necessity for the brutal beating which many of those men and women received.

Judge Scheffler is a fair and eminent jurist who has the respect and confidence of all who know him. Chief Bailiff Albert J. Horan is a capable and efficient official and like other public officials, is no doubt compelled to make appointments occasioned by political expediency.

dency, rather than by his own choice.

A two hour survey Wednesday morning of the conduct, the attitude and mannerism of some of the deputy bailiffs assigned to the courts at Eleventh street clearly disclosed that their conduct could cause almost anything to occur. Some of those bailiffs by their domineering attitude, their manner of addressing people and especially colored people who have business with and in the courts, are not such as will increase respect for law and order.

We hold no brief for the Moors any more.

We hold no brief for the Moors any more than for any other cult or church. We do contend, however, that the Moors are entitled to peacefully assemble and peacefully depart from any public building as any other church or cult. They should not be brutally treated or imposed upon because they are Moors any more than a Baptist should be brutally treated because of his religious belief, or a Methodist or a Catholic because of his religious belief.

From very reliable source, we are informed, if the bailiff had not attempted to stop the peaceful departure of the Moors from the court, this terrible tragedy would not have occurred. The responsibility for the death of a police captain, the shooting of a fellow bailiff, and the injuries of the participants can be very properly laid at the door of an over-zealous bailiff.

There is no desire or intention of condemning all of the bailiffs of the municipal court but there are some who are power drunk and assume their temporary power entitles them to misuse people of color without regard to who they are.

We do not believe that Chief Bailiff Horan would for a moment stand for some of the things which are happening at Eleventh street if he knew it. It is to be hoped that though busy as he is, he will find time to give this particular branch some of his personal at-

Church - 1935

Pentecostal.

DELEGATES TO 4TH PENTECOSTAL ASSEMBLY MEET



Representatives from every state in the union and India, China, Africa, South America were among the delegates to the 4th General Conference of the Pentecostal Assemblies of Jesus Christ. In the picture are Austin Layne, St. Louis, Mo.; Mrs. Johnson, Congo Belge, South Africa; Mae Iry, North China; Doris McCurdy, India; Mrs. Ida Sly, Montevideo, Uruguay, South America; S. L. Wise, Hodge, La.; Mrs. J. R. Ledbetter, pictured with the little native

Deborah from West Africa; Elders: John Caldwell, San Diego, Calif.; J. S. Helly, Chicago; K. F. Smith, Columbus, Ohio; Harry Guider, Miami, Florida; S. N. Hancock, Detroit, Mich.; J. S. Morah, India; G. B. Rowe, Michiwada, Ind.; W. T. Witherspoon, Columbus, Ohio; R. G. Pettis, East St. Louis, Ill.; Oliver S. Fauss, Houston, Texas. The meetings were held September 23 to 29 at Bethesda Baptist church, Chicago. —Chicago Defender Photo

the city this week to attend the gleness of heart." Southerners from congre- South America, Texas, Louisiana, and Georgia, India, China, and Palestine.

Pentecostal Assemblies of Jesus Christ held September 23-29 at the transported Race believers in their Interracial Leadership Bethesda Baptist church, 53rd and cars to and from the meetings. All the administrative officers, twe-ve Michigan a

were lodged free of charge in the number, share in the officiating of the local Pentecostal church at

Two Sessions Daily 3813 Indiana, with colleagues, were

the opening hymn was home of local members of the As- and are of all races. Elder Holly Michigan a

all ate together with the slight- and closing at 4:00 p. m., was de- for the abundant hospitality shown.

est embarrassment or discrimina- voted to the business activities of Officers are, Board of Presbyters:

tion, without charge. At the con- the assembly and reports of the G. B. Rowe, Mishawaka, Ind.; S. N. elusion of the meal, the fellowship work as brought by leaders from Hancock, Detroit, Mich.; R. G. Pet-

evinced by the worshippers reflect the various sections where the As-tis, East St. Louis, Ill.; K. F. Smith,

evined the report of the activities of sembly is represented.

Columbus, Ohio; A. H. Beisner, Al- the first Churches, "All that be- The evening sessions featured hambra, Calif.; O. F. Fauss, Hous-

lieved were together and had all evangelistic services which the pub-ton, Texas; F. E. Curts, Cincinnati, things common; and sold their pos-lic largely attended each night to Ohio; Austin Layne, St. Louis, Mo.; sessions and goods and parted them hear the stirring messages brought W. T. Witherspoon, Columbus, Ohio; to all men, as every man had need, by able ministers and laymen of John Caldwell, San Diego, Calif.;

More than five hundred delegates And they continuing daily with one the sect. Missionaries from the S. L. Wise, Hodge, La.; Timothy of all races from every state in the accord in the Temple, and breaking foreign fields aroused the enthusi-Young, Longview, Texas; L. R. Union, Africa, Palestine, China, bread from house to house, did eat asm and interest of the gathering Ootoon, Tipton, Ind.; Ben Pember- Uruguay, South America thronged their meat with gladness and sin-with their powerful narrative oftton, St. Louis, Mo.; J. S. Helly, Colo.; Harry Geiger, Miami, Fla.

Church-1935

Presbyterian,

PROGRAM — WORKERS' CONFERENCE

UNIT OF WORK FOR COLORED PEOPLE, BOARD OF NATIONAL MISSIONS OF THE PRESBYTERIAN CHURCH, IN THE U. S. A.

To Be Held in the University Church at Johnson C. Smith University, Charlotte, N. C., February 5th to 8th, 1935.

Agrico-American 8:00 P. M. — Sermon.
Monday, February 4, 1935. Rev. W. L. McEwan, D. D.

Rev. J. M. Gaston, D. D., Pittsburgh, Pa. presiding.

Wednesday, February 6, 1935. 2:00 to 5:00 P. M. and 7:30 to 9:00 P. M.

Conference—Secretaries, National Missions Chairmen of Presbyteries and Synods, and Advisory Committee. 9:30 A. M.—Recent Developments in our Sunday School Missionary Program. Dr. John M. Somerndike Secretary, Sunday School Missions.

Tuesday, February 5, 1935. 9:45 A. M.—Some Educational Projects in National Missions.

9:30 A. M.—Conference—Principals of Boarding Schools with Miss R. Marie Preston, District Secretary, Chicago, Ill.

Mr. A. H. Burnett, Traveling Auditor, Board of Christian Education, Secretaries and Ad

visory Committee. 10:30 A. M.—Rev. J. W. Holley, D. D., Albany, Ga.

9:30 A. M.—Separate Conference — National Missions Chairmen of Presbyteries and Synods with Rev. L. B. West D. D., presiding.

12:00—Noon Recess. 2:00 P. M. Devotional Period.

Rev. L. B. West, D. D., Field Representative. 12:00 Noon.—Recess.

2:00 P. M. The Place of the Young People in the Work of the Church.

Rev. T. B. Hargrave, D. D. 2:25 P. M.—Discussion.

Rev. C. W. Francis, Evangelist. 2:45 P. M.—Putting Missions into Church and School.

2:45 P. M.—Recent Developments in Home Missions. Mrs. Agnes B. Snively, Field Representative.

2:45 P. M.—Recent Developments in Education.

Rev. H. N. Morse, D. D. Administrative Secretary. 3:30 P. M.—The Place of the Rural Church in the Life of the Community.

Miss Edna R. Voss, Secretary, Educational and Medical Work.

4:15 to 6:00 P. M.—Social and Recreation Period. The Gymnasium will be open, in charge of Prof. William E.

Garrison. 3:55 P. M.—Discussion. 4:15 P. M.—Social and Recreation Period. 8:00 P. M.—Pageant—"Women of the Way."

Under the direction of Mrs George W. Long, President Atlantic Synodical, in honor of its 50th Anniversary.

Thursday, February 7, 1935

9:00 A. M.—The Value of Personal Evangelism in Our Churches.

Rev. William A. Sample Birmingham, Ala.

9:25 A. M.—Discussion.

9:45 A. M.—The Value of Church Schools in Teaching Christian Education.

Mrs. J. D. Stanback, Alice Lee Elliott Academy, Valliant and Johnson C. Smith University Okla.

10:10 A. M.—Discussion.

10:30 A. M.—The Place of the Normal School in our Mission Work.

Prof. L. S. Brown, Brainerd Institute, Chester, S. C.

10:55 A. M.—Discussion.

11:15 A. M.—Bible Hour. Rev. W. L. McEwan, D. D.

Pittsburgh, Pa. 12:00 Noon.—Adjournment.

10:55 A. M.—Discussion.

11:15 A. M.—Bible Hour. Rev. W. L. McEwan, D. D.

12:00 Noon—Recess. 2:00 P. M.—Doing the Common Thing in an Uncommon Way.

Mrs. H. W. McNair, Ingle-

side-Fee Seminary, Burkeville, Va.

2:25 P. M.—Discussion. 2:45 P. M.—New Developments at Margaret Barber Seminary.

Rev. H. M. Hosack, Margaret Barber Seminary, Anniston, Ala.

3:10 P. M.—Discussion.

3:30 P. M.—Co-Education at Mary Holmes Seminary.

Rev. Graham F. Campbell, Mary Holmes Seminary, West Point, Miss.

3:35 P. M.—Discussion.

4:15 P. M.—Social and Recreation Period.

8:00 P. M.—Sermon.

Rev. W. L. McEwan, D. D. Pittsburgh, Pa.

Friday, February 8, 1935 deal more than justify the local Day School in the Larger Parish Plan.

Rev. W. L. Metz, D. D., Edisto Island, S. C. for Colored People to pay the traveling expenses of those attending the Conference.

9:45 A. M.—The Contribution of the Boarding School Entertainment for all delegates will be furnished free, however.

R. W. Bulware, Dean, Har- bison Agricultural and Industrial Institute, Irmo, S. C.

The Annual Presbyterian Workers' Conference is an event

that is looked forward to with pleasing anticipations. The Conference for 1935 has passed and is now history. Several features of the session stand out in bold relief and will make it memorable. The papers presented and the discussions evoked by them were of an exceptionally high character. Among the offerings by the women workers

the paper by Mrs. J. D. Stanback is being praised both for the quality of the subject matter and the engaging manner of delivery.

The sermons by Dr. McEwan lifted the Conference to Pisgah heights. Not only the laymen but the ministers, whose

every day business is to stu-

dy and contemplate the beauty bring from his church as many of divine truth, got a new vis-

delegates as possible to attend on of God and were stirred to these meetings. We are espe-

cially anxious to have the el- gency Library, beginning Fri-

day at 2:30 P. M., and contin-

uing as long as necessary.

Every minister is urged to bring from his church as many of divine truth, got a new vis-

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uing as long as necessary.

The Benefit Dinner given

on Thursday evening by the Charlotte Chapter of Johnson

D. D., Carmel Street, Charlotte, N. C., advising him of the time of your arrival and your place was the outstanding social event of the Conference week.

The affair was largely attended and passed off happily, affording an opportunity of rare pleasure.

The pageant, "The Women of the Way," which was given under the auspices of the students and faculty of Coulter Academy, with Mrs. G. W. Long as

director, was witnessed by an appreciation to Rev. Dr. J. M. MRS. N. A. CRUMPTON. audience that filled the auditorium, our leader; to Rev. Dr. REV. J. METZ ROLLINS and gallery of Biddle Me-L. B. West, our veteran Secre-
morial Hall. The conception of the pageant is worked out in fine detail and evinces the special guest speakers,— Mr. Auxiliary Has
splendid detail and evinces the special guest speakers,— Mr. Interracial Meet

fine talent of the author, Miss A. H. Burnett, Rev. Dr. W. L. Bessie Mayle. The growth of the Church's work through the years was strikingly portrayed in the evolution of the small parochial school of the early days into an A grade college of the present time. The interpretation by the Coulter performers was well done. The addresses and the singing Women of the Way;" also to Routine business was transacted

We wish to express our commendation of the Coulter Academy, the present time. The interpretation by the Coulter performers was well done. The dialogues, presented the pageant, "The prayer. were most appropriate, and the Glee Club of Brainerd Institute showed careful rehearsal. The

Workers' Conference of 1935 gave something that will be remembered.

REPORT OF CONFERENCE FINDINGS COMMITTEE and Mrs. McCrorey and all associated with them: for their exceptional courtesies as our very gracious hosts.

We feel very grateful to the Program Committee for the We are unspeakably grateful to Dr. L. B. West for his wise program, whose subjects touch and considerate provisions for every phase of our mission field. We followed with interest the here, and to all of the friends effective presentation of the school of this community-petition was favorably voted upon subjects assigned and endorsed by those who opened their homes to us.

who so ably handled the assigned subjects. We recommend our debt of gratitude to Dr. T. A. Long, Mrs. R. W. Boul-Mrs. McDonald introduced to the Auxiliary Evangeline Jones, colored ERE teacher, who was assisted by Dorothy Shuford, Mary L. Shuford and Lillian Corpener, who sang a trio, "Faith, Hope and Love." Mrs. J. T. Wilson gave a talk on ERE work in the Hickory colored unit and Mary L. Shuford sang a solo, "Deep River." The trio then sang a spiritual with James Derr at the piano.

We find that the opportunities of our great Church as they relate to world conditions have never been made more favorable. We are fully persuaded that the greatest need of the world today is a live, wide awake Church, with a well-judged grateful thought out program that challenges youth; and a spirit-filled corps of workers with the great passion for giving Christ to men. The place of the Church and its organizations—the schools and colleges—as presented to us by the various speakers, is more clearly seen. Our workers seem alert, and the interest manifested is gratifying.

We wish to express our appreciation to Rev. C. J. BAKER, D. D., DR. A. S. CLARK, MRS. R. W. BOULWARE, MRS. J. D. STANBACK, REV. H. C. MILLER, D. D., REV. A. W. RICE, D. D., REV. THOMAS A. JENKINS, REV. THOMAS C. BOYD, REV. F. GREGG,

MRS. L. A. ROLDEN.

Presbyterian Church Council to Hold Four-Day Session Here

Conference to Be First Gathering in Washington In 33 Years; Noted Clergymen and Civic and Educational Leaders to Speak

University, will be the principal speaker. The glee club of Armstrong Afro-American Presbyterian Council of the North and West will entertain of Mrs. Estelle Pinkney hold a four-day session here beginning today (Thursday) and ending Sunday at the Tabor Presbyterian Church, Second and Streets, Northwest.

It will be the first time in 33 years that the council has met in Washington. The Rev. A. Fairley is pastor of the entertaining church.

Dr. Holloway, President

Officers of the council are the Rev. William H. Holloway, Columbus, Ohio, president; the Rev. Thomas J. B. Harris, New York, executive secretary; the Rev. Clarence B. Allen, Pittsburgh, treasurer, and the Rev. Richmond A. Fairley, of Washington, chairman of the Committee on Arrangements.

The Rev. Mr. Holloway will deliver the annual sermon on Thursday at 8 p.m. A representative from the Board of Commissioners of the District will welcome the group. Other speakers will include the Rev. R. Paul Schaeffer, moderator of the presbytery of Washington; the Rev. F. W. Alstork, vice-president of the Inter-denominational Ministers Alliance; Dr. Garnett C. Wilkinson, first assistant superintendent of schools; Archibald S. Pinkett, secretary of the local branch of the National Association for the Advancement of Colored People; Elder E. H. Fisher, of Tabor Presbyterian Church, and Dr. L. B. Ellerson, of Newark, N.J., who will respond to the addresses.

Dett Chorus to Sing

Music will be rendered by the Dett Choral Society with Miss Virginia Williams, director.

Dr. William Lloyd Innes, of New York, will speak on "The Church and World Peace," at the Friday evening meeting. Saturday will be devoted to reports and business.

Celebration of Holy Communion will take place Sunday evening. Dr. Charles S. Freeman will preside.

Dean Slowe to Speak

Sunday at 3:30 p.m., Mrs. W. Mae Harris will preside over the women's session. Miss Lucy D. Slowe, dean of women, Howard

Presbyterian.

Church - 1935

THE ANNUAL CONFERENCE OF PRESBYTERIAN WORKERS

By Rev. L. B. West, D. D.

The Annual Conference of Workers under the Unit of Work for Colored People of the Board of National Missions of the Presbyterian Church, U. S., met at Johnson C. Smith University, New H. B. McCrorey, D. D., president, February 2-4, 1935. The Conference opened with an opening period from 8th. The sessions were a devotional period. The Rev. L. B. West presided. The Rev. D. D. Gaston, T. B. Hargrave, evangelist for the Synods of Canadian and East Tennessee, read the Scripture and prayed. The Rev. C. W. Francis, evangelist for the Synods of Atlantic and California, made an impressive talk on the nearness of God to men. Dr. Gaston explained that it was necessary to make some changes in the opening part of the program. The following program was then carried out: to have the following ten minute addresses: Prof. T. B. Faulkner, C. B. Allen, D. D., Pittsburgh, Pennsylvania, on The Work of the Pastoral Secretary; Rev. T. J. B. Harris, D. D., District Secretary, Long presided at the organ. The New York, on the Importance of Men's Work in the Church; Rev. A. H. George, of Brainerd Institute added much to the music when a group of young men in the Seminary; Prof. J. T. Young, rendered several selections. The enter-The Church's Program. These tainment was all that could be desired. The faculty and students warmly greeted the Conference. A worship service was conducted at eight o'clock in the dining room. Those taking part were members of all denominations. The Rev. H. W. McNair, Burton, threw open the doors of their homes and helped to house the delegates. The usual spirit of fellowship and congeniality was evident. Members of the Rev. E. J. Gregg, Rev. G. C. Shaw, D. D., Oxford, Dr. Shaw preached an

able sermon from the text: "Freely ye have received, freely give." (Matt. 10:18.) He emphasized the idea that as we church and school are blessed, we should share our blessings with others. Dr. Low: Rev. A. B. McCoy, D. D., Several of these papers and Gaston pronounced the benediction. District Superintendent, Sabath School Missionaries, Atico from time to time.

The Bible Hour.

The Bible hour is always a big feature of the Conference. Rev. J. T. Douglass, pastor of Gibson Memorial Church, Springfield, Mo., "The Place of the Young People in the Work of the Church;" Rev. McEwan, D. D., of Pittsburgh, "The Work of the Church;" Rev. Pa. The sermons of Dr. McEwan are always instructive, inspiring and uplifting. His grasp of Biblical knowledge, his correct interpretations, his rich experience, his scholarly and yet simple presentation of the Word of God. The subjects of his sermons for this meeting were: "The Sovereignty of God," "Heaven," "Hell," and "Christianity the Salt of the Earth." The Conference is always glad to have Dr. McEwan.

The Conference was largely attended. One hundred and eighty-one delegates registered from sixteen States and the District of Columbia. For the first time in a long period we were blessed with good weather changes in the opening part of the program. The following

The Conference was pleased to have the following representatives present: Mrs. Agnes B. Smith and Miss Marie Preston, Seminary, Burkeville, Va., "Doing the Common Things in an Uncommon Way;" Rev. H. M.

Long presided at the organ. The New York, on the Importance of Men's Work in the Church; Conference as she told of her visit last summer to mission work among the Alaskans. She

ware at the piano, was fine. Church; Rev. A. H. George, of Brainerd Institute added much to the music when a group of young men in the Seminary; students, under the leadership of Prof. J. T. Young, rendered several selections. The enter-The Church's Program. These tainment was all that could be desired. The faculty and stu-

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Atlanta, Ga., Recent Developments in Our Sunday School Missionary Program; Rev. J. T. Douglass, pastor of Gibson Memorial Church, Springfield, Mo., "The Place of the Young People in the Work of the Church;" Rev. J. Metz Rollins, pastor of Carver Memorial church, Newport News, Va., "The Place of the Rural Church in the Life of the Community;" Rev. W. A. Sam Miller, pastor of Miller Memorial

church, Birmingham, Ala., "The Value of Personal Evangelism in Our Churches;" Mrs. J. D. Stanback, Principal Alice Lee Elliott Academy, Valliant, Oklahoma, "The Value of Church Schools in Teaching Christian Education;" Prof. L. S. Brown, President Brainerd Institute, Chester, S. C., "The Place of the Normal School in Our Mission Work;" Mrs. H. W. McEwan, D. D., Chairman; Revs. H. C. Miller, D. D., J. Metz Rollins, A. W. Rice, D. D., F. Gregg, T. A. Jenkins, T. C. Boyd and A. S. Clark, D. D., and Mrs. R. W. Boulware, Mrs. J. D. Stanback, Mrs. N. A. Crumpton and Mrs. L. A. Bolden.

Necrology.—Rev. E. J. Gregg, D. D., H. Wilson, D. D., L. W. Davis and W. M. Sample. The reports of the committees are published in these columns.

Pre-Conferences

Pre-Conferences of National Missions chairmen of Presbyteries and Synods and members of the Advisory Committee were held in the Y. M. C. A. Hall of the University. The discussions centered around how to increase the membership and finances of our churches, and the matter of ministers giving full time service to the work of the churches.

Miss Smith added much to the Parish Plan;" Prof. R. W. Boulware, Dean of Harbison Agricultural and Industrial Institute, Irmo, S. C., "The Contribution of the Boarding School to the Life of the Community;" Rev. H. L. McCrorey, D. D., President

the Conference with her genial smile and informal interviews with the workers.

Church and School Work Stirring addresses, thoughtful papers and spirited discus-

of the Boarding School to the Life of the Community;" Rev. H. L. McCrorey, D. D., President

Schools and Mr. A. H. Burnett, Traveling Auditor of the Board of Christian Education.

Benefit Banquet

The local chapter of the Alumni Association of Johnson C. Smith University gave a benefit banquet in the dining hall on the closing night of the Conference in the interest of a girls' dormitory. It was a delightful occasion. Miss Jayne B. Wallace, President of the chapter, presided. There were several short addresses, and appropriate musical selections. A large number of the Conference delegates were present.

The Conference came to a close on Friday, when the usual interviews were conducted by Dr. John M. Gaston, Mrs. Agnes B. Snively and Miss M. E. W. Smith. On all sides comments were heard in loud praise of the splendid Conference held.

Mr. J. E. Hemphill, local photographer, made a fine picture of the Conference.

COLUMBIA STATE

NEGRO WOMEN'S ANNUAL MEETING

Christian Conference Under Presbyterian Auspices Opens Monday.

Governor Johnston has been invited to open the 12th annual Christian conference for Negro women conducted under the auspices of the Woman's auxiliary of the Presbyterian church, Synod of South Carolina, which will open at Benedict college at 8 o'clock Monday night.

The conference will be in session until Friday night. Bible study, Sunday school methods, practical nursing, demonstrations in sanitation and improved home conditions, community problems, lessons in parliamentary law, play ground work and handicraft will be taught.

The public is cordially invited to attend the evening meetings which consist of addresses by outstanding speakers, both white and Negro.

Some of the objectives of the Conference which is held annually at Benedict college, are to promote better race relationship, better community life and greater Christian service.

Emphasis on War Training Decried by Presbyterians

Afro-American

The Rev. Mr. James Says:

Flag-Saluting Cause:

Super-Patriotism.

Baltimore

FEARS NEW DEAL IS

LEADING TO FASCISM

as compared with nearly 11,000 at present.

The council comprises the states of Pennsylvania, New Jersey, Washington, Massachusetts, Indiana, Nebraska, New York, Michigan, Mississippi, Ohio, California, District of Columbia, Maryland, Illinois, Kansas, Kentucky and Delaware.

Mission Work Discussed

In his report on forward movements, the Rev. Mr. Colbert informed the conference that the former limitation on the number of colored missionaries in West Africa has been lifted by the French Government.

There have been only two such missionaries in this section, he said, one of whom died recently.

The section referred to was the East Africa Cameroons, a mandate of France, which was taken from the Germans during the World War. The two missionaries were Mr. and Mrs. Irving Underhill, the latter dying last year.

Radicalism Feared

The reason why the French Government refused to let a greater number of colored American missionaries go into this section, the pastor explained to the AFRO, was that it was feared "educated colored persons would put radical ideas into the minds of the natives."

The Rev. and Mrs. Joseph Purcell of the North and West, meeting ceyville Holmes are now studying at Tabor Presbyterian Church last at Howard University, he said, preparatory to serving as missionaries in West Africa.

Council's Growth Cited;

Missions Discussed.

WASHINGTON—Too much emphasis is being placed on the training of youth for war, the Rev. William Lloyd Imes of New York City told the Afro-American Council of the North and West, meeting at Tabor Presbyterian Church last week-end.

"We have constantly made war the most attractive thing to the young people," he declared. "Our saluting of the flag and other patrol exercises have given us a super-patriotism, instead of the love of God and one's neighbor."

Stating that he was a member of the national religious committee of the League Against War and

Fascism, the speaker said that he was working to break down the "standards of what will be a Fascist state in America."

Fears New Deal Trend

"I am afraid that when the Roosevelt administration is over we will have fascism here, and if we have, no one will suffer more than the colored race," he contended.

Leaflets published by the Presbyterian Board of Christian Education, in Philadelphia, suggesting the following methods for celebrating Armistice Day, were distributed by the Rev. Mr. Imes at the session.

The statistical report of the council showed the number of churches as 61; members, 10,956; Sunday School members, 7,225; na-

A committee organized to work for a memorial fund for the late Mrs. Underhill consists of the Rev. Mr. Colbert, chairman; the Rev. Mr. Imes, and the Rev. T. J. B. Harris.

Others taking prominent parts in the conference were:

The Revs. Henry W. Campbell, Washington, D.C.; R. A. Fairley, Washington, D.C., host; William H. Holloway, retiring president; R. Paul Schearer, white moderator of the Presbytery, Washington, D.C.

The Revs. J. P. Robinson, Atlantic City; Leslie A. Taylor, Plainfield, N.J.; A. E. Mitchell, Philadelphia; A. E. Bennett, Rochester, N.Y.

The Revs. M. C. Spann, West Chester Pa.; John W. Lee, Philadelphia; R. F. Glasco, Pittsburgh; Thomas E. Montooth York, Pa.; Samuel Paterson, Reading, Pa.; Clarence B. Allen, Pittsburgh; Beverly Ward, Harrisburg; H. R. Tolliver, Pittsburgh; Charles S. Freeman; and the following women:

Mrs. George J. Evans, Philadelphia; Mrs. William H. Holloway, Columbus, Ohio; Mrs. R. A. Fairley, Washington, D.C.; Mrs. Amy Wooten, Philadelphia; Miss Marguerite Crocker, Jersey City; Miss Catherine Wyatt, Baltimore.

Appearing on the program were the following local residents:

The Rev. F. W. Alstork, Garnet C. Wilkinson, A. S. Pinkett, E. H. Fisher, Miss Virginia Williams, Mrs. Edna French, Mrs. Jennie Smith and Mrs. Lucy D. Sloane, dean of women at Howard University.

Growth Cited

In 1917, it was pointed out by the Rev. John T. Colbert, Baltimore, who presented the report, there were only 4,000 communion members of the North and West.

Church - 1935

United Holy Church of America, Inc.

HOLDS 9th ANNUAL CONVENTION

The Guardian

7-13-35 Boston,
Mass.



REV. MRS. J. A.

Of Norfolk, Va., head of the Women's Work of the General United
Holy Church of America

UNITED HOLY CHURCH OF AMERICA AT L'OUVERTURE HALL TILL
JULY 17. *The Guardian*. Last Friday was Women's Day. Rev.
The Ninth Annual Convocation of the United Holy Church of America
New England District, opened last Wednesday morning, July 10, in
L'Ouverture Hall, 1065 Tremont street and will continue in session for the
next eight days or until July 17 inclusive. Bishop G. J. Branch of Golds-
boro, N.C., is presiding over the con-
vocation. *Boston, Mass.* Bishop Branch will be assisted by
mut avenue, near no. Rev. J. M. Sneed, pastor, is serving as host to
the convocation but presumably the Rev. W. Wormley or Sneed
demand for a larger auditorium made it necessary to hold session in the hall of Philadelphia. Beginning the
L'Ouverture Hall.

Sunday after the close of the convoca-
tion, meetings will be held every morn-
ing and evening during the convoca-
tion, except that there will be no con-
tinuation, who is a noted evangelist, will

meetings at Bethel Tabernacle.

The United Holy Church of Ameri-
ca is an incorporated body. There are
about 57 churches in the New England
and Northern convocation combined
and about 125 churches in the South-
ern convocation.